THE

PUBLICATIONS

OF THE

AMERICAN TRACT SOCIETY.

VOL. XII.

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations."—*Revelation*, 22 : 1, 2.

PUBLISHED BY THE

AMERICAN TRACT SOCIETY,

150 NASSAU-STREET, NEW-YORK.

D. Fanshaw, Printer.

CONTENTS.

VOL. XII.

No.		Page.
384.	The Day of Trial,	1
385.	Convictions Stifled. A Narrative of Facts,	5
386.	Sketch of Miss Harriet Patterson, Daughter of Commodore Patterson, of the United States Navy,	9
387.	All in the Ark. A Family Tract,	13
388.	Conversion of Dr. Capadose, a Jewish Physician of Amsterdam,	25
389.	Do You Forgive All Your Enemies?	49
390.	To the Neglecter of Religion,	53
391.	"I am no Hypocrite,"	61
392.	Come and Welcome to Jesus Christ. By John Bunyan,	65
393.	Justification by Faith,	73
394.	Christian Liberality Explained and Enforced. By Rev. John Harris,	93
395.	The Eventful Twelve Hours, or the Destitution and Wretchedness of a Drunkard,	141
396.	Are you a Sabbath-school Teacher? From Nevins' Practical Thoughts,	157
397.	Do you Pray in your Family? From Nevins' Practical Thoughts,	161
398.	The Lost Mechanic Restored,	165
399.	Dialogue between the Bible and a Sinner,	169
400.	Do Thyself no Harm,	173
401.	The Temptations of Young Men,	177
402.	Counsels to a Young Man,	193
403.	"If any man Thirst, let him come unto Me and Drink,"	209
404.	I Have not Time,	213
405.	"Cut it Down!"	217
406.	Private Devotion,	221
407.	Self-Dedication to God,	225
408.	I must Pray in Secret,	229
409.	The Christian abroad on a Summer Excursion,	233
410.	Memoir of Anna Mary Adams,	245
411.	The First Prayer in the Family,	253

No.		Page.
412.	The Sinner Condemned Already,	257
413.	The Russian Nurse,	261
414.	Your Best Friend,	269
415.	How to Spend the Lord's Day,	273
416.	A Prayer-Meeting of Forty Years,	281
417.	Do You Love God?	285
418.	Will it ever be known?	289
419.	The Logic of the Life,	293
420.	The Inquiring-Meeting,	297
421.	Scripture Illustrations of the All-Sufficiency of Christ,	333
422.	Reformation of Drunkards,	337
423.	My Wife's Gold Ring; or John Gaspard Lavater and the Poor Widow,	341
424.	Eternal Life, or Eternal Death awaits you,	345
425.	Can you Die Tranquil? By Rev. Adolphus Monod. Translated from the French,	249
426.	The Yorkshire Weaver,	369
427.	A Gift for the Aged; or the Value of the Glorious Gospel,	373
428	A Friendly Word with the Gamester,	397

No. 384.

THE DAY OF TRIAL.

It is said of an illustrious queen of England, that, when dying, her agonizing language was, *Millions of worlds! millions of worlds for another day of probation!* She felt that she could not "stand in the judgment." And can any impenitent sinner stand in that day of trial?

All the testimony will be against him. His *companions in sin* will testify against him. Sinners, in this world, encourage one another in transgression; and if one is arrested, his associates may swear falsely to save him. But, at the tribunal of God, every mouth that would justify sin will be stopped. The false swearer, the liar, will feel it utterly impossible to evade Omniscience. Thus every sinner will be constrained to bear witness to the truth, even though it expose his nearest companions to "*shame and everlasting contempt.*"

The *examples of the righteous* will also testify against him. He will not be able to plead that he could not help continuing in sin; that he was urged on by a fatal necessity; for he will see that others, who were once of like dispositions, have repented, and have broken off their iniquities by turning unto the Lord.

His own *awakened conscience and memory* will testify against him. Conscience may now slumber. The sinner may impiously say, "Where is the promise of his coming? What profit shall we have if we pray unto him?" But

very different will be his reflections on *another* day. When the slumbers of death are broken, and the terrors of judgment burst upon the view—then, too, will the slumbers of conscience be broken, and heart-rending convictions fill the mind. Conscience will then testify how you here stifled conviction, resisted the truth, grieved the Holy Spirit. *Memory*, too, will on that day be amazingly quickened. All the privileges you have abused, and all the millions of your now forgotten sins, of thought, word and deed, will come up in terrible array before you. O, what an immense, dark, thick cloud, to break at once in thunder on the conscience! And will not conscience thus be roused to fury, and declare you verily guilty? But more,

The sufferings of Christ will testify against the sinner at the judgment. That same Jesus who hung on the cross, will then fill the throne. But, O how changed! His countenance, once marred, now glorious as ten thousand suns shining in their strength. His very appearance will say with emphasis, *These arms were once extended for your salvation—for sinners like you, this head was crowned with thorns—this body and soul bore the tremendous weight of a world's redemption.* And this exhibition will furnish overwhelming proof of the ingratitude and guilt of him whom such love could not melt.

All the *instructions* of Christ will also testify against him. "He that rejecteth me, and receiveth not my words, hath one that judgeth him; *the word that I have spoken*, the same shall judge him in the last day." Yes, these glorious truths of the Savior will be as noon-day splendors, to render his ingratitude the more manifest—his perseverance in sin perfectly inexcusable, and his damnation just.

But cannot the LAW be set aside, and the sinner thus escape? "GOD IS THE JUDGE," and he cannot set aside

his own law. And when He shall exhibit its infinite purity, in contrast with the sinner's vileness,—then the poor wretch, if he have no *Savior* to plead for him, must feel that he is indeed undone for ever. But,

He will have NO ADVOCATE. At a human tribunal, when the culprit is arraigned,—though all the witnesses be against him, and the Judge inflexibly strict,—still he cherishes hope, from the ingenuity and eloquence of his advocate. But for the sinner at Jehovah's bar no advocate will be found. Not one of his boldest companions will venture a syllable in his defence; not one of those foul spirits of darkness who beguiled him with lies, will now *care* for his safety; not one of the bright and generous millions of angels will *have a heart* to palliate his guilt. And having slighted the Savior, he can have no part in *his* mercy. Thus he must bear his own burden. He must meet the condemning witnesses, the violated law, and the eternal Judge, without any advocate. And,

ALL THE JURORS WILL BE PERFECTLY HOLY. "Know ye not that the *saints* shall judge the world?" Yes, these happy spirits, themselves "washed and made white in the blood of the Lamb," will then look on the wicked who have despised his mercy, just as they appear "in the light of God's countenance," amid the splendors of the "great white throne;" and in such circumstances they cannot but acquiesce in the sanctions of the holy law. Their part will then be, with Christ, to judge and condemn; and not as now, to entreat, and suffer wrong. Men of piety and moral worth are sometimes most cruelly treated in this world. Wealth and intrigue may here succeed in a bad cause—"but 'tis not so *above*."

O sinner! when every witness shall be against you, and your Judge inflexibly strict; when no kind advocate shall

appear for you, and all the jurors shall be perfectly holy, —can thy heart endure, or thy hands be strong? Ah, no! Every angel would say, *No;* this controversy is with *Omnipotence*, and no sinner "shall be able to stand," when "the great day of his wrath is come."

"*Agree, then, with thine adversary quickly, whilst thou art in the way with him.*" Fly to the Savior. Accept his offered mediation. It is inexpressible madness as well as guilt, to remain unreconciled to God, and approach the judgment, without an advocate, without one favoring witness, with no friend on the throne, nor one pitying saint or angel among all the assembled millions.

"*The ungodly shall not stand.*" And recollect, from that fall there is no recovery. It settles your character and destiny *for ever*. And Oh! eternity, eternity, eternity! Who that has now the offer of peace, would have the Holy One his eternal enemy? Think, O my soul! what it is to be condemned by the infinite Redeemer and Judge, and lie for ever under "the power of his anger!" Think of the amount of misery to be endured by a soul increasing for ever in guilt and remorse! Think of the extent of eternity! O, send an angel forward on the awful deep, with lightning's speed, for millions of centuries, and the dread waves of perdition are still rolling eternally beyond!

Dying man! what are *your* prospects? "Judge yourself now, that you may not be condemned with the world." "The prudent man foreseeth the evil, and hideth himself." "If thou be wise, thou shalt be wise for thyself; but if thou scornest, thou alone must bear it." D.

PUBLISHED BY THE AMERICAN TRACT SOCIETY.

No. 385.

CONVICTIONS STIFLED.

A Narrative of Facts.

At a public religious service in R——, Pennsylvania, on a Sabbath evening in 1829, a gentleman was present who had not been in the house of God for years. He was a man of wealth; of a proud, independent spirit; notoriously opposed to religion and to ministers of the Gospel.

He was not observed by the speaker, but some remarks made on *the violation of the Sabbath* set one of his sins before him, and he went homewards in a state of high excitment, saying to his daughter, "The preacher was very hard on the Sabbath-breaker this evening,"—and again—"I don't know but he spoke the truth." On reaching home he began to walk the room, and to speak violently against the sermon, and it was eleven o'clock before he ceased and retired to rest.

In the morning he again complained of the sermon, and walked the room in great mental agitation. At breakfast he said he was sick, that he had lost his appetite, and must have a physician. As the physician was not a christian, the daughter, a young lady of devoted piety, dreaded his influence on her father's mind; but as she could not dissuade him from his purpose, she went herself to the physician; told him she thought her father was not sick, but was distressed in view of his sins; and in the fullness of her agonized heart begged to remind him of the responsibility of any influence he might exert in what she thought so critical a moment in her father's history.

The physician came. After an examination of his patient, he said there were no symptoms of disease, and he knew not what to prescribe.

"What shall I do, then," said the gentleman, "for I cannot live in such distress?"

"Were I in your case," said the physician, "I would send for Mr. ———," the preacher on the evening previous.

"What!" he replied, surprised and excited: "Doctor, I thought you were not one of these praying people!"

"I am not one of them, but I have known something about conviction within a few months; and the truth is,

Mr. C——, you are under conviction for your sins." Having said this, he rose, and immediately left him.

The gentleman was almost overwhelmed. His physician, in whom he had the most implicit confidence, was "of no value" in the present crisis. Every resource had now failed. The hour was one of untold agony. It was a mighty conflict with pride. He could endure it no longer. He called his daughter, and requested her to "send for the minister."

In a few moments I entered his room. He was lying on his bed. When he saw me, he said, "I am not sick, sir. I know not what is the matter. I have called a physician, but he says I have no disease. I have no appetite for food. I have sent for you, but I hardly know what to say to you."

I inquired if he had any bodily pain—in his head, or side, or breast. "No, I have not."

Have you ever been subject to such feelings or attacks?

"No sir, I have never been in such a state before."

Your state, Mr. C——, I think, is not peculiar to yourself; others have been affected in the same manner.

"How is that, sir? Did you ever see a man in such a state? What do you think is the matter with me?"

My opinion is, Mr. C——, that the Spirit of God is striving with you, and is causing you to feel that you are a sinner.

"O no! it cannot be so; it is nothing of that kind."

If you will give your attention a few moments, I will attempt briefly to describe some of the views and feelings of a man when awakened by the Spirit of God, and then you may judge whether you are in that state.

He listened for a while with intense interest, but suddenly interrupted me by saying, "O, that is not my case. I am not a sinner. What have I done?"

You must surely know, Mr. C——, that you are a *sinner*, for all are sinners; and if you will suffer me to proceed, I may help you to see that you are an *awakened* sinner.

"O, I don't wish to hear any more. It distresses me to hear you. Do let me alone."

His daughter, who with a tearful eye had silently heard every word, now said, very affectionately

"Father, you are willing, I suppose, that Mr. —— should pray with you before he leaves us?"

"O no, I don't wish to hear prayer. Do leave me, Mr. ——. I wish to be alone. This distress, I hope, will soon pass away, and I shall then feel better."

The agonized daughter now burst into tears. I rose to take my departure; but at this solemn and critical moment I could not refrain from dropping on his ear, in christian kindness, a few words of caution:

I cannot retire, Mr. C——, without saying that I believe you are now an awakened sinner. The Spirit of God is striving with you, and you are resisting that Spirit. Should you now grieve him away, you have reason to fear he will not return to you again. If you do not now repent of your sins and believe in the Lord Jesus Christ, you will probably yet be a hardened sinner. Your "last state" will be "worse than the first," and the fearful probability is, that you will be taken from the world without any warning of your end. These words are not uttered merely to excite alarm, but as the honest convictions of my own mind in view of your present state. Time will show whether they are true or false. Be entreated then, Mr. C——, to commit yourself to Christ, and make your peace with him without delay. I say this in view of our expected meeting at the judgment-seat of Christ. May God have mercy upon your soul.

Soon after I left him he was in an agony of feeling. He called his daughter and asked her if she would pray for him. They bowed together, while that daughter, whose prayers and religion had often been the subject of his ridicule and opposition, called upon the Lord for his salvation.

The tidings soon spread over the town that Mr. C—— had sent for the minister to visit him. Nothing could have been more unexpected and surprising.

Early the next morning a party of his old companions called upon him. They were men of wealth and influence, and brought a carriage in which they said he must ride. At first he declined; but at length their importunity prevailed.

He entered the carriage while the tears and prayers of his daughter besought him to remain at home. His

cruel friends took him away, and did not return until 10 o'clock that evening; when (awful to utter) they *brought him home in a state of intoxication.*

When he awoke from his protracted slumbers in the morning, he was again in great agony. He had never before been intoxicated, and the recollection of this disgraceful sin enhanced his distress. But while his soul was thus keenly smarting under the lash of bitter remorse, his companions again presented themselves, requesting him to ride; and immediately on entering the house began to laugh at him for turning christian.

Their ridicule had more influence than the authority of God and his own danger of eternal destruction. Like so many demons, they beset him and persuaded him to ride with them on the second, and then again on the third day, and each night *brought him home intoxicated.*

After this he did not require the guardianship of his wicked friends to secure him in a course of sin. Their wit and opposition, aided by the palsying influence of the intoxicating draught, seemed to have seared his conscience, and to have swept away all conviction of his sin or danger.

For months after this I saw him daily in the streets, but had no opportunity of personal conversation with him. He never again visited the house of God. He was known to be a bold blasphemer. He spoke publicly and with much apparent enmity against ministers of the Gospel and professors of religion.

About nine months after my introduction to him, I received a letter from a lawer residing in R——, stating that early one morning Mr. C—— had ordered his carriage that he might ride to Pottsville. The driver not being ready as soon as he expected, he went to his carriage-house to hasten him. Returning towards his house, he beckoned to his brother, who was standing in the door, to come to him, and immediately fell upon the earth. His body was taken up, but the spirit had departed for ever.

"He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

No. 386.

SKETCH

OF

MISS HARRIET PATTERSON,

Daughter of Commodore Patterson, of the U. S. Navy.

The natural disposition of Miss Patterson was uncommonly amiable, and her personal appearance interesting and commanding. To these were added all the improvements of the most polished education which Philadelphia could afford, under the special guidance of devoted parents and aunts. Her education completed, she removed to Washington, where her father held a high military command, and where, for several years, she had every opportunity of gratifying her desires for the follies and vanities of the world. In this metropolis of pleasure, fashion, rank, and splendor, she was flattered, admired, caressed, and thus became still more enamored of the world. Nor was Washington, with its gayeties and pageantry, to be the only theatre on which she was to seek for this world's happiness. Her father being ordered on a cruise in the Mediterranean, determined to take his family with him, consisting of Mrs. Patterson, two sons and three daughters, of whom the subject of this notice was the eldest. In full health, and in the bloom of youth, with an inquiring and highly-cultivated mind, and a heart full of this world, she left her native land to visit the most interesting places in the old world, and still more perfectly to cultivate the accomplishments already acquired.

"When she joined the ship," (said one who was well qualified to speak,) "she was in fine health, and so continued for two years. Cheerful in disposition, with a mind well stored, and features so beautiful as to excite admiration wherever she went; kind in her feelings toward all, and blending feminine modesty with great sociableness, she soon became a favorite with all of us. We arrived in the Mediterranean in September, 1832, and during that and the following year visited nearly all the cities along its shores, including Athens and Constantinople. The

summer of 1834 was spent chiefly in visiting Egypt and Syria. While the ship remained at Alexandria we proceeded to Jaffa or Joppa, and from thence made a visit to Jerusalem." While here, Miss Patterson, in company with her parents, sisters, brothers, and officers of the ship, visited the places which are endeared to the christian by so many hallowed recollections. They stood on the spot where the Redeemer of the world laid down his life for the sins of man; they visited the tomb in which he was buried; they walked in the garden where he agonized; ascended the Mount of Olives where he was wont to retire for prayer; and, by a short excursion from the Holy City, saw with delight the place of his nativity.

To Miss Patterson (said one of those who attended her) these visits seem to have been peculiarly impressive. I do not know that any powerful conviction was immediately produced by them; her feelings seem to have been rather awe and admiration of the love of CHRIST for sinners, and a more powerful realizing of the great sacrifice there offered up for a lost world. She had always paid some attention to the subject of religion, and at the time she visited the sepulchre, having her Bible with her, she laid it on the marble coffin said to have contained the sacred body of JESUS, and with a pencil, on its blank leaf, wrote these words: "Let every thing that hath breath praise the Lord." Immediately on her return to the ship there was perceived to be an attention to the subject of religion as a thing of greater importance than she had hitherto regarded it. She read, and studied, and prayed, and became deeply humbled under a sense of her sinfulness, and trusted in her Savior for salvation. Her life, soon after this visit, became that of a meek and humble, yet joyful christian. She never shrunk from avowing the change which had been wrought in her, and indeed wished that all her friends and associates might be made aware of it.

Often was she strongly tempted, in the different places visited, and the trying scenes through which she must pass, to enter into gayeties unbecoming her religious character; but she firmly, though meekly, resisted every solicitation, and preferred her new and more elevated pleasures. During the summer of her visit to Syria her health became delicate, but not so much so as to cause

any serious alarm. During the winter at Mahon she became more feeble, but in the spring she began to regain her health, and there was every promise of a return to her native land and to many much-loved friends. It was at this time she spoke with pleasure of publicly declaring to the world what the grace of God had done for her, and what she was resolved, by that same grace, to do, in evidence of her love and gratitude.

In a paper dated March 15, 1835, in which, unknown to any one on earth, she recorded the devout exercises of her soul, she says, "I have been possessed with the love of the world—I have sought it—I have loved it—I have adored it: in a word, it has been the sum and substance of my life—and what has it profited me? Should I not at once renounce those vain pursuits, those empty and false amusements and images, and seek the Truth; that inexhaustible source of light, of strength, of satisfaction, and happiness?

"I do not fear that thou wilt reject me, O mighty and loving Redeemer! I fear not that thou wilt disdain to accept the heart now offered thee, notwithstanding it has so repeatedly refused thy gracious invitations. Thy mercy is inexhaustible and unwearied. Thou canst subdue and establish my heart in peace. I know there is no excess or injustice of which it is incapable; but I know that it is easy to make thyself master of it and to attach it to thee in 'bonds of a perpetual covenant never to be forgotten.' May I not hope to realize the blessed effects of thine holy influence? Refuse me not, O Lord, my God! refuse me not any of those helps of thy grace which may so attach me to thee, 'that neither death nor life, nor angels, nor principalities, nor things present, nor things to come, nor the heights of prosperity nor the depths of adversity, nor any other created thing, may be able to separate' me either from the love with which thou dost honor me in Jesus Christ, or that which I am ever bound to have for thee, both in time and in eternity. Take possession of this heart, O God! and so subject all its emotions to thyself that none may ever again arise which may not be conformable to thy will, and which tend not to thy glory."

When the above was written she designed to make a public avowal of her Savior as soon as she should reach

her native land, but Providence thought fit to order it otherwise. Unfavorable symptoms occasionally appeared, and her kind parents, on their passage over the Atlantic, were alternately encouraged by hope and depressed by fear. The shores of America were at length in sight, and their daughter was yet alive, and hope still comforted all the hearts which loved her. But He in whose hands are the winds and waves saw fit to disappoint them. The earthly haven was seen, but never reached by the living object of their tender solicitude. Adverse winds arose, which drove them from the shore; and while the stately vessel was tossing to and fro on the mountain wave, seeking harbor, but in vain, the spirit of this lovely, interesting, and redeemed young woman was suddenly and unexpectedly taken up to the haven of everlasting rest. On the following day the majestic Delaware was seen passing from the now calmed Atlantic through the Capes, into the safe and quiet harbor which she had been seeking, bearing the mortal remains of the departed child, and the weeping relatives and sympathising crew. On the third day it anchored opposite Norfolk; and according to previous arrangements, the remains of the deceased, accompanied by the bereaved family and a large number of the officers and crew, were first carried into "Christ Church," where the funeral service was performed by the Right Rev. Bishop Meade, with some appropriate remarks, and afterwards conveyed to the church-yard adjoining the city, where it was consigned to the grave.

On the tomb-stone which covers that spot the passing traveller may read the last words of the precious manuscript she left behind: "Most merciful Father! I beseech thee so to dispose of every event, that I may live in thy service, and that I may die in thy favor and in thy love."

To the gay and thoughtless youth of our land, especially those who were acquainted with the deceased in the days of her vanity, the above sketch is affectionately commended. Would they be blest, let them go and do likewise.

[This narrative is beautifully confirmed by Rev. George Jones, in his "Excursions to Jerusalem, &c. from U. S. ship Delaware."]

PUBLISHED BY THE AMERICAN TRACT SOCIETY.

No. 387

ALL IN THE ARK.

A FAMILY TRACT.

NOAH was the head of a family. He, with his wife, three sons and their wives, made eight souls. The little flock were one day seen leaving their home, going forth amidst rude and impious men towards a mysterious building, which had some time stood for their jest and mockery. The procession entered, and God shut them in. As they took their seats in the building, which for many days and nights was to be their home, they were impressed with an expectation of something terrible about to come. Suddenly they heard the wind rising; its hollow moan portended a fearful storm. At once, it seemed as though a cloud had burst upon the ark; the great rain of God's strength descended, the flood had come. All night a rushing sound of waters came from the earth; for the fountains of the sea were broken up, "the deep uttered his voice and lifted up his hands on high." The ark moved, and then was still; and again its inhabitants felt themselves borne up by the rising waters.

As they looked, in a few days, from the window of the ark, the air was darkened with rain, and the dry land, as far as the eye could reach, had become a sea, which could not rest. Imagine what was probably the awful scene around them. Corpses of men, women and children, parts of dwellings, promiscuous household things, were driven together upon the flood; and here and there a wild animal, with his head stretched above the waves, turned sud denly and uttered his frighted cry. From the tops of places not yet reached by the flood, but covered with darkness, voices of despair were heard, and from places within can

of the ark, a crowd just ready to perish implored help. When the sun went down again, imagination made the scene more terrible. As each thunder-peal died away in the distance, a crashing sound of thunder would succeed, then roll in angry murmurs under the whole heaven. In the lull of the storm, voices of agonizing prayer were heard, and now and then, beneath the very window of the ark, the cry "of some strong swimmer in his agony," made the family within turn pale.

Noah had forewarned the victims of these scenes. The God in whom he believed is the strength of his heart, while the world around him is dying. His family are safe with him in the ark. He sings the praise of that mercy which had saved them from destruction: "How different would my feelings be, if any of you were now without, and I were listening to every cry, as though it might be the cry of one of you separated from us, and perishing under the wrath of God."

The fact that *the whole of Noah's family went with him into the ark*, is not a little remarkable. Here were three young men saved from a race of scoffers and despisers of religion. Having the same inclinations and passions with others, it no doubt required much prayer, and exhortation, and pious authority, to persuade them to go into the ark. Think how foolish Noah's project must have seemed to the men of his time. He declared that there was to be a flood that would cover the tops of the highest mountains; and therefore began to build a huge ark, to save himself and family from destruction. Suppose that a man should say and do the same now, we can imagine what jeers and mockery would befall him. How few, probably, would be induced to join him! But the flood must have seemed full as improbable to the men of Noah's time as it would now to us; and Noah's ability to prevail upon his children to join him in preparing and entering into the ark, was a result of judicious, holy, parental influence. Though the grace of God effected it, Noah's influence as a pious, faithful head of a family, was no doubt the means. For it is said, "And Noah was perfect in his generations, and Noah walked with God." Parents must walk with God if they would bring their children with them into the ark.

To see the probability of what has now been said, look,

in the way of contrast, to the family of Lot. When the angels told him that the Lord would destroy that place, and said, "Hast thou here any besides?" and sent him to his sons-in-law who married his daughters, he seemed to them like one that mocked. His influence over them had not been sanctified; his wife, too, had loved the world in a manner that prevented the salvation of her own soul; but Noah carried his daughters-in-law as well as his own children and his wife with him into the ark. We may, indeed, refer this distinction between the two families to the sovereignty of God; but who can doubt, with the Scripture history before him, that Noah was a better father than Lot, and that the providence and grace of God coincided, as it usually does, with so appropriate a means for the salvation of his family?

The children of Noah were exposed to great temptations. They lived in a wicked age; their neighbors and their neighbors' children were wicked; they could not but hear scoffs against religion, and against their father, and against his ark; and it was almost a miracle that they did not turn against their father and sit in the seat of the scornful. But there was something in the life of that good man more powerful than all this unholy influence. It is altogether probable that he used to pray with his sons. Every morning, before they were exposed to the temptations of a wicked world, it may be, he called them together, spake to them of God, their souls, the flood, eternity; and by prayer endeavored to guard their minds against the bad influences of the world. During the day his conversation would perhaps occasionally lead them to serious meditation; and as in the morning he sowed his seed, so in the evening he withheld not his hand. As the result of his faithfulness, he had the happiness of being surrounded in the ark by his unbroken family.

"The heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." The ministers of God are now doing what Noah did, when first the long-suffering of God waited: they are pointing men to the only refuge, Jesus Christ, and warning them that those, and those only, who are found in Him will be saved. Especially to every father and mother the message of God now

is, as, in a somewhat different sense indeed, it was to Noah, "Come thou and all thy house into the ark."

A happy family is the perfection of human happiness. The relations which it includes are the most tender on earth, and nothing is to be compared to the hold which family ties have upon a man's heart. God would preserve these ties unbroken, because they make us happy on earth, and, sanctified, make a part of the happiness of heaven. Therefore his invitation of mercy is not merely directed to man as an individual, but he graciously thinks of those whom the man loves; and when he speaks to a husband and father about his soul and about eternity, it is not enough to bid him welcome, but he says, "Come thou *and all thy house* into the ark." When you think how sure and terrible is the last tempest—how kind and free the invitation to be saved from it—how dreadful to have a family scattered when that tempest comes—how delightful on earth and transporting in eternity that the family should be united in everlasting bonds—nothing seems more desirable than that this invitation should be accepted.

Let us then consider some of the more obvious means by which, with the blessing of God, *your whole family* may, like that of Noah, come into the ark.

THE PARENTS THEMSELVES SHOULD SET THE EXAMPLE. Parental influence is a powerful means of the children's salvation. Children should be pious, though their parents are not so; still, in the order of nature, the parent should lead the child, rather than the child the parent. If we would not have our families broken up at the last day, we who are parents must do all in our power to prevent it. We are not preventing it, but are helping it by the surest means, if we are not ourselves pious. Children make inferences as readily as grown persons; and they secretly think, "If there were any great importance in religion, if heaven and hell were what we read of, or our teachers tell us they are, our father and mother would not only tell us so, but would be pious themselves; but if they are not christians, why should we be concerned? They know better than we what is right and safe, and we will follow them." We know not how many children have long since come to this conclusion. It is a thought that should make

a parent, who is not a christian, tremble, that his children may be heard to plead hereafter, because indeed they have no better excuse, "If my father or mother had been a christian, I should have thought more of the importance of religion." So long as a parent is not known by his family as a christian, his influence is against experimental piety. His amiable disposition, his good principles, can never save the soul of his child; "*one thing is needful*," and his being without it will frequently be observed by a child sooner than by an older person.

This is peculiarly the case where *one of the parents is pious* and the other is not. If the father or mother prays with the child, and speaks to it on religious subjects, it will wonder why the other parent does not do the same. But often, when the mother has labored for the conversion of the child, and the father has not confirmed the instructions of the mother by his example, the child has been affected by the negative influence of the father, rather than by all the prayers and tears of the mother. A child regards his father's example with peculiar strictness, and the father may neutralize all that takes place in the closet between the mother and the child, merely by not being a christian, and thus not adding his prayers, and his holy words, and his silent but mighty influence, in favor of religion. He need not be profane, or intemperate, nor tell the child that his mother is foolish; he may be a pattern, as a father, of all that is affectionate and kind; but only let him never speak to the child of its Saviour, nor pray with it, nor talk of another world—and if that mother's prayers and influence succeed, it will be a singular triumph of the grace of God over a strong counteracting influence. While it is worse for a child if neither of its parents are pious, it is a solemn thing for an unconverted parent that the other parent should be a christian, for the piety of the one makes the influence of the other more dangerous. Is it not the silent language of every unconverted parent's example, "This world is more than eternity; its pleasures, riches, honors, are more important than religion; repentance, faith, regeneration, are not essential."

What do children think who leave one parent at the Lord's Supper, and see their honored and beloved father or mother go away? Suppose that your child should say

to you, as you are leading it home from church on a Sabbath, when your wife or husband has remained with the church at the Lord's table, "Why do not *you* remain?" Endeavor to form an answer to such a question, and see how it will stand the test of His judgment, who gave himself for you that you might not perish, and what its probable influence would be on that immortal spirit which you habitually bring away with you from the memorials of His body and blood. Impressions are made upon young children by our conduct which will last through eternity, and on which may depend, in many cases, where that eternity shall be spent. No one can describe the responsibility of being from day to day with a child, and of having its eternal destiny affected by us; for who can doubt that parents and children in eternity will see that bliss or wo came to many a child through the influence of its father or its mother, and that some will mourn and say, "Had I done my duty my children might have been in heaven with their father and mother, and I with them; whereas I, to whom the whole family looked for an example, am the cause of their perdition!" It is plain, therefore, that in seeking the salvation of the family, *both the parents* must, above all things, set an example of personal religion.

But some parents will say, as the servants did who had called the guests to the wedding supper, "'Lord, we have done as thou hast commanded, and yet there is room.' Some of them (perhaps all) refuse to come. And what shall we do?" I answer, As another obvious means, by the blessing of God, of securing the salvation of the family,

PARENTAL AUTHORITY should, in a judicious manner, be joined with parental example.

This should be done with regard to *amusements and pleasures.* The people of Noah's time were lovers of pleasure more than lovers of God. They rioted in all manner of pleasures, some of which, without doubt, were fascinating to the young; and perhaps the sons of Noah, and their wives, were strongly inclined to join in them. No doubt there were innocent amusements to which they could have access. "The father of all them that handle the harp and organ" had supplied them with the diversions which mu-

sic affords. The great artificer in brass and iron had also introduced his curious and useful implements; and the "mighty hunter," who afterward arose in Noah's family, shows that the pleasures of the hunt and chase, useful in those days, may not have been unknown. There was no want of such diversions as were proper, and probably no disposition on the part of their father to restrain their use of them. But then it was hard not to do as they saw their neighbors and their neighbors' children do; and perhaps the sons and daughters of Noah plead with him for indulgence in the scenes of sinful festivity to which they were called. But God had said to Noah, "The end of all flesh is come before me, and behold I, even I, do bring a flood upon the earth, wherein every living thing shall die: make thee an ark." To suffer his children to mingle in sinful pleasures, he saw, would be to let them venture into the snares of Satan.

A part of the moral education of the young should be to teach them that there are things in this world which *they cannot and must not have;* that they will frequently be called upon, in a wicked world, to be singular, to have numbers and influence against them, especially if they themselves are disposed to be decided in their uprightness. Is it a suitable preparation of them for such trials to accustom them to immoderate and full indulgence of all their wishes; to let them do what, at best, is of doubtful tendency, because others do it?

It is not my purpose to discuss the propriety of different amusements and pleasures, but only to say, that in cases where we doubt the good influence of such amusements, we must be decided in the proper exercise of parental authority.

Parental authority must also in a judicious manner be joined with parental example *with regard to many things connected with religious faith and practice.* Suppose that the men of Noah's time had professed to be pious in the midst of their sins, and had altars where they worshipped what *they* called God, but such a god altogether as themselves, after their own hearts; and suppose that the sons and daughters of Noah were strongly inclined to go with their neighbors on the Sabbath, when Noah and his wife came around their little altar to offer sacrifice—would he

have said to them, "My children, I have no right to dictate to you what faith you shall embrace, or what God you shall worship? God has warned me of the flood, in which even these men, who have the form of godliness but deny the power, must surely perish. And he has commanded me to come with all my house into the ark. At the same time I would not be illiberal, and I am not a bigot. Perhaps it may be well for you to 'prove all things, and hold fast that which is good!'"

How like mockery this seems, compared with what we may suppose was his language and conduct. "My children, 'Seek ye the Lord while he may be found; call ye upon him while he is near. If ye seek him he will be found of you, but if you forsake him he will cast you off for ever.' Do I not know that the Lord is God? Should I be willing to risk my soul at those unsanctified altars? 'Their meat offerings and their drink offerings will I not offer, neither will I take up their names into my lips.' Let them denounce me as gloomy and intolerant; I fear Him only, who, 'after he has killed, has power to cast into hell.' And I warn you, that if you forsake the altar of my God, and go after false religion, you will be covenant-breakers, and expose yourselves to be abandoned of Heaven."

Would the children have disregarded such an appeal? But suppose that one, more headstrong than the rest, disobeyed, and renounced his father's faith; did the father cease from the most incessant and faithful efforts to reclaim him? Or, did he console himself by saying that he had done all he could, and the child must be responsible for his own conduct? Without doubt he exerted his parental influence and authority. So should christian parents, if their children manifest wandering desires, or an idle curiosity with regard to religious worship, and are inclined to stray away from the watch and care of their parents on the Sabbath. So should they do, moreover, if their children are inclined to spend the intermission of public worship, or any part of the Sabbath, unnecessarily, in the streets or fields.

Parents and children will rejoice hereafter at the successful use of authority. Let us look once more upon the family in the ark, while the rains descend, the floods come, and the winds blow, and thousands all around are in the

agonies of death. See the patriarch and his children, who were so strictly governed by him that some feared he would break their spirits and make them narrow-minded —see them praising God for his restraining grace, and adoring that mercy which saved them from the enticements and dangers of a dying world. How different at the judgment-day will the feelings of some parents be from what they now are, in regard to the management of their children; and of children in regard to their parents' strictness. How thankful those children will be who are saved, that their parents did exercise authority over them, though they had grown beyond childhood, and by a judicious and mild, though persevering course, governed their wayward and foolish dispositions. And what scenes, heart-rending scenes, will there be, when the last sentence is uttered and the great throng is breaking up. There families will linger a moment for the farewell, and the child will think, "Why were my father and mother so easy with me, when they knew that the course I wished to take would certainly lead me to hell. Had they been a little more severe, and warned me faithfully, and made more efforts to keep me from my foolish ways, I might have been saved; or else, my blood had been on my own head; but now, the authors of my existence are the occasion of my eternal ruin!"

PIOUS PARENTS WHO HAVE UNCONVERTED CHILDREN.—Have you done all that your parental character authorizes you to do for their souls, in the way of restraint and otherwise? God has given you a great trust; you are not merely the advisers of your children; God has clothed you with authority, and he will sustain you in it. By all means make them obey. If you let them resist and disobey *you*, they will the more readily disobey their consciences, and resist the Holy Ghost. Obedience is important for its influence on their subsequent character and conduct, as well as for the peace and happiness of the family. A fear of offending a child, or of urging or insisting upon what a parent knows is right and proper, has, in all probability, in many cases separated the child and the parent, the child and heaven, for ever! If you know what the Bible teaches, if you are persuaded of the truth of all that you profess, will you suffer timidity to deprive you of this

only opportunity of laboring to save your children from destruction?

Do not excuse yourselves from duty by a mistaken view of divine sovereignty. Some pious parents have said, "There are many of the greatest and best of men that have unconverted children; if the prayers and efforts of such men fail, it is not my fault if mine are not converted." There is error in this reasoning, even if the conclusion itself be true. The individuals in question may be the greatest and best of scholars, or preachers, or citizens, but are they the greatest and best of *parents?* A man may be pious and amiable in his family, but yet be so indulgent or timid and silent at his children's errors, that, with all their other advantages, none of them may go to heaven.

But why is it that the children of some of the best of christians are yet unconverted, and are entering upon life impenitent? The answer is two-fold. First, have the parents *ceased* to labor and pray for their conversion? Like the king of Israel, who "smote only thrice and stayed,' the parents may now suffer for their want of faith and perseverance. But do they still continue instant in prayer, in the morning sowing their seed, and in the evening not withholding their hand? The second reply is, the door of the ark is *not yet shut.* Perhaps the conversion of the children is delayed for the good of the parents, or for some other wise purpose. Still there is hope; in due season you may reap, if you faint not. Never despair of the conversion of a child who has been a subject of special prayer and consecration.

ARE YOU AN UNCONVERTED HUSBAND OR WIFE, WHOSE COMPANION IS A CHRISTIAN? You are standing in the way of your children's salvation. Perhaps, if you should be a christian, all your children would be christians. If you do not pray for them, nor with them, nor converse with them in a religious manner, nor set them a decided example of religion, that may be the reason why some or all of them are unconverted. There are several hindrances which they cannot pass in the way of their salvation—and *you may be the first.* If you were removed out of their way by death, they might all be saved. Are you willing to spend eternity with your children lost? Shall their spirits

haunt you through the shades of death, for having prevented their salvation?

You may be the UNCONVERTED CHILD OF PIOUS PARENTS. It may be that your parents have often warned you, and prayed with you, and exhausted all their endeavors to bring you with them into the ark; "but ye would not." Are you the *elder* brother or sister? The guilt of breaking up the family circle, it may be, will rest on you. If your example did not hinder, if its influence were good, all your father's family might be saved. The younger children in a family are greatly influenced by the conduct of the eldest child. Are you willing to be the means of separating the family hereafter?

How many happy hours you have had around your fireside! Must they be remembered in eternity only to make you wretched? Unless your parents' God is your God, you must be separated from your parents at the judgment, to meet them no more for ever. God calls you into the ark of safety. He calls upon the eldest child to lead the way; and who will refuse that call under circumstances of so much mercy and danger? Accepting it now, all your family may go to heaven; rejecting it, there may be mourning amongst you at the judgment-seat of Christ.

Perhaps the reader is THE ONLY MEMBER OF A FAMILY WHO IS NOT A CHRISTIAN. Is this the case with you, beloved friend? All your family going to heaven—parent, brother, sister, all christians, all in the ark of safety, and you still exposed to the last, great tempest! Think of your condition, and flee from it, before it be too late! There will be weeping, and wailing, and gnashing of teeth, if you should see the family in heaven, and you yourself shut out!

You may belong to A FAMILY OF WHICH NOT ONE SOUL IS PIOUS! Consider the sad condition and prospects of such a house!—father and mother leading the way, and children following them down to eternal death. What can be the consequence but that the whole family will be lost! It is truly dreadful to think of a whole household spending eternity together in hell. Are you a member of such

a family? Escape for your life, tarry not in all the plain, but flee to the ark of safety, lest you be consumed. Perhaps the rest will follow, but deliver *your own* soul.

A WORD IN CONCLUSION TO PARENTS.

One hundred and twenty years were allotted the family of Noah to prepare for themselves the ark of their safety. Not so with us. The ark for us is finished. How soon its doors may be shut we cannot tell. As the long-suffering of God waited in the days of Noah, so has it waited long for you. As the day at last arrived when God brought in the flood upon the world of the ungodly and condemned it with an overthrow, so will it one day be said, "The door is shut;" and your feelings will be joyful or terrible according as you and yours are within or without the ark. Seek admittance there without delay. God will notice with favor every one who, in the presence of his family, builds an altar and calls upon the name of the Lord. Take this first step, therefore, towards the salvation of your family, without further delay, and never rest till you are all in the ark. Then, when scenes exceeding the terrors of a universal flood and of a burning world are passing in the crowds of parents and children at the bar of God, your Judge and Saviour will say to you, "Enter *thou*, and *all thy house*, into the joy of your Lord!"

THE END.

No. 388.

CONVERSION

OF

DR. CAPADOSE,

A JEWISH PHYSICIAN OF AMSTERDAM;
AUTHOR OF THE TREATISE "JEHOVAH JESUS," &c.

Written by himself at the request of Rev. Prof. PETTAVEL and others, Neuchatel, Switzerland.

ABRIDGED FROM THE FRENCH OF THE SOCIETIES OF THE FRIENDS OF ISRAEL AT TOULOUSE AND NEUCHATEL.

No, my dear friends, I will no longer decline to meet your pressing demands, or to fulfil the engagement under which you have placed me, to relate to you how it pleased the God of all grace to call me to the knowledge of himself, and bring me from darkness to his marvellous light. My soul is vividly, is deeply convinced, that it has never of itself sought the Lord; but that the arm of his compassion was extended to it while in its lost condition. It would then be false modesty to refuse you that which, communicated in conversation, appeared somewhat edifying to many dear friends, who saw in it the Saviour's unspeakable love for so wretched a sinner, and felt themselves urged to glorify his name.

By birth a Portuguese Jew, I was, nevertheless, far from being a zealot in the cause of the religion of my ancestors. My education had been moral rather than religious, inspiring me with horror of vice, and love for what the world styles virtue; but the goodness of God alone preserved me from open impiety, somewhat later in life.

At an early age I was ardently engaged in the pursuit of literature and science: though living in society, and

enthusiastically fond of the theatre, balls, and all worldly amusements, I derived even greater satisfaction from study. In my youth, also, I became acquainted with the writings of Voltaire and Rousseau; but the insolidity, the infidelity, and, above all, the terrible consequences of their systems, unfolded to my eyes in the history of the French revolution, guarded me, through the grace that cometh down from on high, against their pernicious influence.

As I was destined by my parents for the profession of physic, I began to acquire the knowledge necessary for that vocation, although feeling a stronger attraction to the theoretical sciences and philosophical investigation. The circle of my acquaintance consisted of young persons, nominally christians; and our debates at the academy generally turned upon the antinomianism of Kant, or the philosophy of Plato; in short, upon all kinds of abstract questions.

The Lord had given me a friend (Mr. Dacosta) in the bosom of my kindred. Both of us Jews, and intimate friends from our infancy, we had similar views on many subjects, and the same circle of acquaintance. A "*savant*" of the academy of Leyden, (the celebrated Bilderdeck,) a man of extraordinary genius, a distinguished poet, an excellent historian, a profound philosopher, and, above all, a true disciple of Christ, assembled around him at that time a few studious young men. My friend, who had long known him, and I, were among the number of his auditors. He honored us with peculiar affection; and his conversations contributed not a little, under God, to direct my mind to serious contemplation. Though he never spoke to me of christianity before my conversion, he, nevertheless, exercised a great and salutary influence over my heart. The vivacity and fervor of his soul, the nobleness of his sentiments, the force of his logic, the depth and extent of his knowledge, joined to an ardent desire of being useful to youth, all concurred to enrapture us. But no love of a spiritual religion had yet entered my heart.

It is true that in early childhood, at the age of nine years, I felt the need of prayer; and asked my Jewish parents for a prayer-book in the French or Dutch language, that I might be enabled to comprehend the object of my prayers. I urged my brother and sister to do likewise. This seems the more remarkable, since I had seldom observed those around me pray. From that hour I have not ceased to perform this duty, through all the changes of life; and I may add, that this prayer formed my only worship up to the time of my conversion. This form ended with these remarkable words: "I wait thy deliverance, O Lord!"

I have retained the book, and never cast my eyes on it without being melted, and adoring the goodness of the God of my deliverance, who hath deigned to give me, in maturer age, what the child of nine years ceased not to pray for every night, though ignorant of the meaning of his request.

During the period of my studies, these moments of peculiar emotion returned, leaving very deep traces in my mind. I remember that a poor woman was in the habit of singing psalms in the street on Saturday evening, to excite the compassion of passers by. More than once I left my books, when the singing of pious hymns reached my ears, being irresistibly drawn to the window, and there I remained fixed under the weight of sensations I could not define. The same thing occurred to me when, on Sabbath morning, I heard the melody of psalms rise from under the vaulted roof of a neighboring church.

I went frequently to the theatre. One evening, when "Joseph in Egypt" was represented, I had no sooner heard the first words of the morning hymn, in imitation of the Hebrew, than, full of patriotic emotion, I felt my tears flowing. Alas! it was only an illusion before me; and profound sorrow soon succeeded this sweet dream in which I had been absorbed.

At the synagogue, which I continued to attend for the

sake of decorum, nothing affected me in the least; on the contrary, those heartless ceremonies, that want of respect, those shouts, those discordant songs, and the use of a tongue unknown to more than three-fourths of the assembly—all this spiritless and lifeless display so disgusted me that I no longer attended regularly; for I had ever abhorred hypocrisy.

Nevertheless, to give us a change, and as if he had caught a glimpse of what was about to happen some years later, the tempter put it into the heart of my friend, and mine, to alter our mode of life. Both of us enemies to half measures, and not being able to suit ourselves with this modern Judaism, which had invented the art of taking up, or laying aside, according to convenience, the different injunctions of the Mosaic law, we firmly resolved to become true Israelites, rigid observers of every article of the law, intimidated by no authority, and compelling even christians to respect the Jewish nation.

National pride, that sentiment which in boyhood led me to say to my good mother, on seeing her afflicted, "Be consoled, mother; when I am grown up, I will carry you to Jerusalem;" increased amazingly at this epoch, and took the place of every other emotion.

It was in this disposition of heart, and with these resolutions, that we undertook the assiduous *reading of the Bible.* But, O disgrace! O wretchedness of the unconverted soul! we could go no further than Genesis! Incessant irony, a spirit of mockery, and often even (Lord, enter not into judgment with us!) blasphemy was upon our lips while engaged in prayer. And this was carried to such a height that I ended by saying to my friend, that it were better to renounce our reading than to conduct it in this manner.

Our plans for eminence in the Jewish religion vanished like smoke. The termination of my professional studies was at hand: this was in 1818. I took my degree in me-

dicine, and left the academy where my time had not been altogether wasted. I returned to my native city, Amsterdam, full of high expectations for the future: a fair and honorable career seemed to open before me.

I had an uncle, one of the first physicians of Holland, a literary man, and justly esteemed by the best families. He possessed public confidence, not only as a physician, but also on account of his social relations. Without children, he took me home to be his *son and successor*. I was soon introduced to a rich circle of families; very worthy and honorable, doubtless, but with whom christianity was nothing more than an exterior profession, attended by a life altogether worldly.

Although for some years I had been oftener in the society of christians than in that of my fellow-religionists, I am sure that none ever spoke to me of christianity. My friends and young colleagues, with whom I often passed several evenings of the week, did not appear to have the smallest idea of religion. I remember that once, the conversation falling on christianity, they made a display of their infidelity, and spoke with very little respect of the Lord Jesus Christ. I expressed my astonishment; adding, that I, a Jew, did not believe in Jesus Christ; but that, in my opinion, every christian who, disbelieving that Jesus Christ is God, still continued to offer prayer and homage to him, was *an idolater*.

One of these young physicians was happily converted some years later: he recalled to my mind the conversation of that evening, and assured me how confused he had been, that so severe and yet so merited an apostrophe should be uttered by the mouth of a Jew. He is at this time one of my dear brethren in Jesus Christ, and walks with much faith and fidelity. How admirable are thy ways, O Lord! and thy judgments, how righteous!

Nevertheless, in the midst of daily increasing occupations, though surrounded by all the comforts of life, I was

far from being inwardly happy. The desire of knowledge, the thirst after scientific truths augmented within me, as worldly pleasures daily grew more sickening. But all my researches, all my studies, all my endeavors to satisfy the internal want that tormented me, continued fruitless, and left a frightful void in my soul.

During long sleepless nights, occasioned by an oppression of the chest, of which I had been a frequent sufferer in my youth, I asked myself, in the midst of sad reflections, why I was on the earth? "What is man?" said I to myself. "Should I not be a thousand times happier if I were only an inferior creature, an inhabitant of the air, a worm of the earth! It is true I should move in a narrower sphere; but then I should not undergo what I am now suffering in mind and body." Many a time, at the close of my evening prayer, which I uttered aloud, my heart added, "would that this were the last day of my life!"

I have preserved the correspondence that I held with two of my friends: the contents of their letters vividly recalls to mind my sufferings at that time. One of these letters commences with these words; "I cannot express to you, dear friend, the shock your letter has given me. Your melancholy seems to assume the character of despair; and what must be the consequence with a constitution so feeble and a heart so sensitive as yours? No, your body cannot hold out, dear friend; I fear that you will soon succumb," &c. Then follows some advice, which, though dictated by the kindest friendship, was yet wanting in what constitutes the spirit of all true consolation.

My mode of life dissatisfied me. Eager in quest of truth; seeking every where a certain principle, there was not a day of my life passed without, alas! the deplorable necessity of acknowledging the uncertainty of the science to which I was devoted. I enjoyed, indeed, the confidence of my patients; and, by the grace of God, was what is

called a fortunate physician; yet I passed my days in painful constraint.

My uncle, the worthy old gentleman in whose house I was residing, fatigued by the numerous occupations of the day, was not pleased to see me consecrating the evening hours to study. Impatient to give myself up to some occupation more suited to my taste, I was free only at night, and thus contracted the habit of sitting up till a very late hour. Nevertheless, all this midnight labor left still existing in my heart the frightful void which so embittered life. It was not that I felt any disquietude for my sins; assuredly not, for in that case I should have shuddered to demand death: I was under the weight and curse of sin, without suspecting it, or even seeking a remedy.

One day, going to see my intimate friend, who was just married, I found that he had received a letter from our celebrated professor, with whom he kept up a literary correspondence. "Will you listen to his letter," said he, "and hear with what fine verses he addresses me?" Willingly, I replied. The lines, in which he described with energy and fervor the glorious hopes of Israel, were in truth sublime: they ended with this apostrophe:—"If thou, dear friend, the christian's name will take, contented I'll my spirit yield. My life were a small boon to give for thy soul's sake!"

At these words, pronounced in a low tone, I felt my indignation aroused; it appeared to me that my friend had not been sufficiently shocked at them. "Take care," said I, "there is a plan formed to seduce us;" and then hastily departed.

The whole day my mind remained absorbed and lost in meditation. I could not conceive how a man of such profound science could believe in the christian religion; nor how one, who, for so many years, had kept up the closest intimacy with me, without ever speaking to us of christianity; who even appeared to have so much respect for

the Old Testament, should suddenly resolve to speak to my friend in this tone. My heart, naturally inclined to mistrust, saw here only an adroit attempt to seduce us from our religion, and I suffered from the thought that my friend did not partake thoroughly of my indignation.

From that day *I took up the word of God with the intention of examining it.* My friend did the same; and afterwards, whenever we walked out together, our conversation turned on passages of Scripture that especially fixed our attention. Having begun with the Gospel according to Matthew, I was struck, in the commencement, on seeing how this evangelist, very far from reversing the authority of the Old Testament, rested upon it, on the contrary, as his basis, and proposed nothing more than to prove the unity of the two Testaments in the accomplishment of the prophecies.

In this way many months passed, when, more and more encouraged to pursue researches that daily afforded us greater interest, we resolved to effect what we had attempted some years earlier, though with a very different disposition of heart: it was to meet as often as possible, to read together and communicate our doubts and reflections to each other. To this effect we retired to a corner of the paternal mansion; and it is not without vivid emotion, nor without adoring the goodness and wisdom of God, that I recall the remembrance of those happy moments, those hours so agreeable and so blessed, that we passed together, as it were in the presence of the God of our fathers.

Our zeal and interest increased as we advanced. My mind, wearied with fruitless researches, beheld a vast and untried field open before it, into which it entered with an ardor and irresistible attraction that I recognized later as the expression of my heavenly Father's love, by which He draws to his dearly beloved Son the souls he would save. This meditation on the word of God became at length the most urgent want of my heart. It was not enough that I

knew the truth, I felt the need of possessing it and living on its substance.

Although I could not then discern clearly what was passing within me, nevertheless I remember to have had moments of rapture at the thought that I could perceive in my path visible marks of divine assistance and protection. One day, when my friend and I were together, occupied with our accustomed researches, my brother surprised us: he saw on the table, alongside of the open Bible, a Spanish author, the only work of human origin we perused with the word of God. He opened the book and read the title. It was "Defense de la foi chretienne;" ("a defence of the christian faith,") by Professor Heydeck. He read only these words: "Defense de la foi,"—("defence of the faith.") "What are you engaged in every day together?" asked he, replacing the book; "do you desire to become Rabbis?" Then changing the subject, he left us. Here we saw the protecting hand of God; for if my brother had read the whole title, we should have been discovered; at least, the suspicion of our families would have rested on us.

On another occasion I was in my uncle's library, and ever eager to meet with something relating to that which occupied me incessantly, I ran my eye impatiently over a multitude of books, to find one that would tell me something in regard to christianity. At last I discovered a large folio, entitled, "The Works of Justin Martyr." Although this writer was at that time entirely unknown to me, the title of Martyr excited a hope that I should find in it something relating to christianity. I opened it, and the first paragraph on which my eye rested was the "*Dialogue with Trypho the Jew.*" I read it hastily, and found there a succinct exposition of the prophecies relating to the Messiah, which was very useful to me. Here was very evidently another interposition of Providence, and my heart was deeply touched with it.

One night I was reading the prophet Isaiah: when I came to the fifty-third chapter, the perusal of it made so vivid an impression upon me, and showed me so clearly, and, as it were, feature by feature, what I had read in the Gospel of the sufferings of Christ, that I actually thought some other Bible had been substituted in the place of my own: I could not be persuaded that this fifty-third chapter, which may be justly styled a Gospel in brief, formed a part of the Old Testament. On reading this, it seemed impossible for a Jew to doubt that Christ was the promised Messiah.

Whence came so strong an impression? I had often read this same chapter, but this time I read it with the light of God's Spirit. From that hour I fully recognized in Christ the true Messiah, and our meditations on the word of God took a new turn. This was, as it were, the beginning, the aurora of a glorious day to our souls: the light continually spread more of its vivifying rays, enlightened our minds, warmed our hearts, and afforded me even then indescribable consolation. I began to solve the wherefore of many of the enigmas of life, that had occupied my mind, rather to weary and sadden, than to tranquillize and instruct me. Every thing around me appeared to possess new life; the end and interest of my existence were entirely changed. Happy days, blessed by a sense of the Master's presence! I shall never forget them! It seldom happens, when I review the journey of the two disciples to Emmaus, that the recollections of those days when my friend and I met and walked together, do not come up afresh into my memory. Like them we can say, "Did not our heart burn within us while he talked to us by the way, and while he opened to us the Scriptures?"

I have remarked above, that, by the guidance of God, we had abstained from communicating to any person what was passing in our hearts; and that, limiting ourselves to reading and comparing the word of God, we neglected every other book, excepting the work of Heydeck, which

we consulted regularly. This author had been a rabbi in Germany; but having embraced catholicism, he was elected professor of the oriental languages at Madrid, where I believe he still resides. The work we had before us, written in the form of letters, possessed much of the spirit and knowledge of the Scriptures, and contained a defence of christianity against rationalism. The perusal of this was doubly useful to us, since we had occasion to remark how powerful the logic and how forcible the proofs were, when contending against the opinions of a Voltaire and a Rousseau; and how weak they were when defending catholicism against the principles of the Reformation.

Whenever I had a leisure moment in the morning I always absented myself to read the word of God; for I did not dare to do so in my uncle's presence. One day I had been more particularly engaged with this passage of the eighth chapter of Isaiah: "Behold a virgin shall conceive and bear a son, and shall call his name Immanuel." I descended from the library, and found a Jewish physician, a friend of my uncle, waiting in the anti-chamber: he was turning over the leaves of a new edition of the Bible. "Here," said he, "is a fatal passage, that we can hardly wrest from the christians." It was the very passage of Isaiah on which I had been meditating. My mind was vividly touched, and I recognized again the hand of God.

"Ah! why," replied I, "should we not acknowledge the truth?"

In the meanwhile my uncle entered. It was the dinner hour. "What question are you debating?" asked he The physician informed him; and knowing how versed my uncle was in the rabbinical writings, he inquired what our rabbins said of this passage. "Alas! a heap of nonsense," replied my uncle, rising up. We entered an adjoining room where dinner was served. My heart beat strong, and I inwardly blessed the Lord for permitting me to hear even these words, much as they indicated his want

of reverence for the Divine oracles, from the mouth of a man whose rabbinical science gave him authority among the Jews.

All these circumstances, guided by the wisdom and goodness of God, concurred to convince me more and more that *the truth was in christianity alone.* But what, at the outset, was only the desire of my understanding, had become that of my heart. *Knowledge* no longer satisfied me; I felt the need of *love.* Then it was that the rays of the Sun of Righteousness, which rises upon us gradually, conveyed to me, with the light that illumined me, that vivifying and celestial warmth which gives us the life of God. I acknowledged that it was through love the Saviour came to seek me: I now began to feel the weight of my sins; or, to use a better expression, my total misery. But this sentiment was absorbed in that of divine love. I had found Christ my life, the central point of all my affections and all my thoughts, the only object capable of filling the immense void in my heart; the key of every mystery; the principle of all true philosophy, of every truth—"*the Truth*" itself.

By degrees, as the Spirit of God confirmed my faith, I felt more unhappy in the position in which I found myself, losing in my uncle's society so many precious hours and evenings that I could have desired to employ in further researches into the only subject that interested me on earth.

Every day I felt more and more deeply the necessity of coming to an open declaration of my sentiments; but my uncle, that uncle who had loaded me with kindness, who cherished me as a son, who saw in me the support of his old age—how could I resolve to avow to him what, considering his age and choleric temperament, could not fail to make an impression and occasion a shock, the consequences of which were incalculable? I can attest to the glory of God, that the certainty there was, in case I made the avowal, of losing a considerable inheritance that awaited me, a certainty which the event has confirmed, formed

no part of the grounds of my hesitation. All my fears were, lest I should compromise a life so dear to me; and the idea that, by a word, I might give a fatal blow to this worthy old gentleman, deprived me of the strength and courage requisite to unfold my sentiments. Assuredly, with more faith I should have overcome every obstacle; but in the state in which I then was, I could only sigh and groan in secret. During these seasons of inward struggle and conflict, my sighs rose continually to the God who had called me; I conjured him to come to my aid and to open the way before me.

Acknowledge how attentive the God of compassion was to my cry, and how he listened to the voice of my supplication. My uncle was in the habit of reading the public journals aloud after dinner. One day, when I was seated at my customary place opposite to him, in a state of indescribable depression, I heard him reading a notice from a Hamburg journal, which ran thus: "We have just been witnesses of an interesting fact: a rabbi, after having publicly announced in the synagogue, that an attentive examination of the prophecies had given him a clear conviction that the true Messiah had come, has publicly confessed the christian faith in our city, and been received as a minister of the Gospel of Christ." Whereupon my uncle added these words, which my position rendered so remarkable: "You know my way of thinking: if this man has acted thus from any interested motive whatever, he deserves contempt; if it is through conviction, he has a claim to respect."

Christians! who happily compassionate the lively emotions of the heart of a fellow-being, I will not attempt to describe to you all that passed in mine at this solemn moment! In a transport of joy, I replied, "Yes, uncle, God has given you these sentiments: know that he [illegible] you love with paternal tenderness, and whom [illegible] the name of son, is in the same position as this

I pronounced these words with such a tor[illegible]

and with so much agitation, that my poor uncle, speechless and alarmed, thought me deranged; and going out for a moment, as if to allow me time to return to myself, he re-entered and spoke of other matters. But my mind was too much absorbed and excited to listen to what he said: I was occupied with the God of my deliverance; for, on this occasion, I had felt him to be near. It was the presence of the *Adonai* (God) of my fathers that sustained me, and who from that day afforded my soul a consolation it had never experienced, a joy and energy it had never known.

Nevertheless, I saw clearly that my uncle, although troubled by this scene, had not attributed to my words the importance they merited. I resolved, then, in God's strength, to reiterate my declaration on the morrow. We were alone at the table, according to custom; my uncle appeared somewhat pre-occupied; he was, notwithstanding, on very good terms with me. After dinner I began, but this time with calmness and decision, by saying, I remarked, with regret, that my avowal of the preceding evening had not been clearly understood, which laid me under the obligation to repeat it, as if in God's presence, with the hope that he himself would one day acknowledge the truth.

There was no longer any possibility of illusion, and a most trying scene followed. He beat his breast—cursed his existence, and cried out, in the bitterness of his soul, that I was bringing down his gray hairs with sorrow to the grave. These reproaches pierced my heart; but the Lord strengthened, consoled, and gave me grace to show this dear, venerable old gentleman, marks of love and tenderness, which calmed him a little. The next day he communicated all to my parents, and it appeared that there was an understanding between them to treat me with tenderness. Who could tell, but that, by carefully avoiding all conversation upon this topic, these ideas might pass away? Nevertheless, my family were not slow to perceive that

this was impossible; I began even to embolden myself, sometimes preaching the Gospel to them; and whenever occasion offered, I no longer dissembled my sentiments.

My intimate friend, who had lost his father some months previous, enjoying more liberty, was at this time a great source of consolation to me. At last, my uncle seeing that mildness did not succeed in effacing my religious convictions, and fearing still more the open manifestation of my faith, had recourse to other means, which led, however, to results opposite to his expectation. There was not a sarcasm, humiliation, contempt, or severity even, that I had not to endure from him.

I do not complain of these trials; on the contrary, I ought to consider this treatment, severe and painful to the flesh, in the light of real blessings from God, since it confirmed my faith, and was to me a new testimony of the truth of the Gospel, the open and full confession of which has ever been attended with every kind of persecution.

My family, also, were not in the least appeased, seeing me persevere in my resolution in spite of all that had been attempted to divert me from it, and the severity practised towards me went on increasing. This was the period of severest trial to my soul. Rarely did I meet with one of my relations, whether at my uncle's house, or in that of my parents, without enduring painful reproaches from them.

It may be conceived that this state of things could not last, and but strengthened my ardent desire to confess my Saviour. We were already the subject of public conversation. Very many of our habits were altered; we no longer frequented the same society, and were very seldom seen participating in the pleasures of our friends. The cause was at length suspected, and called forth expressions of grief and regret on the part of our nation. They set some value upon us; we were favorably known, and to national pride was added the flattery of the idea that I possessed, as a religious companion, such a man as my

friend, who, though young, had superior talents, and was versed in many sciences; above all, was a poet, whose effusions, at that time published, had been received with universal applause.

I will not pass over in silence an interesting interview that we had about this time with a respectable Rabbi, a man of fasting and prayer, emaciated by hard diet, and esteemed for piety by the whole Jewish nation. He desired an interview, and gave us calmly some written objections. It was not difficult to refute them. Perceiving that his arguments did not persuade us, he attempted an appeal to our feelings. "Gentlemen," said he, rising up with solemnity, "in a few days all of our religion, in every quarter of the globe, will put on sackcloth and ashes, to celebrate the great day of propitiation. Then every Israelite who humbleth himself before our God, sincerely confessing his sins, is sure to obtain grace. I conjure you, gentlemen, to reflect seriously upon it; and if, as Israelites, you humble yourselves with remorse for the design you have dared to form, you will be pardoned by our God." We were touched, vividly touched by his zeal; but we reminded him, that, at any rate, *the blood of the Messiah alone* could wash us from all sin.

As he was on the point of departing, he added these remarkable words: "Well, gentlemen, I have acted in accordance with the command of duty; now that we are about to separate, apparently never to meet again, I cannot conceal from you that I thank God for permitting me to find, even in our day, *persons who believe the Bible.*" We then separated, not without emotion on both sides.

At length the moment of final decision had arrived; I could defer no longer. My friend, whose position was very different from mine, and who had met with hardly any opposition, his father dying before our secret transpired, desired to wait some time longer; but my decision was taken; he joined me, and I acquainted my family with my resolution.

They wished that I would postpone it, or at least that I would go into Germany, or elsewhere. Perhaps I might have yielded to this wish, but the fear of any appearance of shame in the step I was about to take, led me to reject every proposition of the kind; only we promised not to join any church in the city where our families resided, and, as it were, in the face of our uncle, who was chief of a commission charged by the king to take care of the interests of the Jews of Holland.

Our choice naturally fell on the city of Leyden, which had such sweet recollections in our hearts, and where that dear and excellent professor dwelt, with his worthy spouse, whose writings and conversation had exercised so marked an influence over our minds. We set out for Leyden in September—my friend, his interesting wife, who partook our convictions at heart, and myself. We were received with open arms, and an affection truly parental, by these worthy friends, who had taken so much interest in our conflicts. Who more deserving than they to participate in the celestial joy that flooded our hearts?

The 20th of October, 1822, was the day so ardently longed for, when we were solemnly received as members of the christian church; there, on our knees, before the God of our fathers, the true God, the Father, Son, and Holy Spirit, we had the ineffable happiness, we, unworthy, miserable sinners, to confess, in the midst of the christian church, the blessed name of that great God and Saviour who had sought us when lost. Glory be to his holy name!

The text selected by the pastor, as the subject of his discourse, was Romans, 11 : 5. "*Even so then at this present time also there is a remnant according to the election of grace.*" *Election of grace!* This is the conclusion of what you have just read; it is an abridgment of the history of my conversion; it is that of all other gratuitous grace; grace that conducts, grace that illumines, grace that enables one to suffer for the name of the Lord, grace that consoles, grace that draws to Christ, grace that gives faith,

grace that justifies, grace that regenerates, that sanctifies; finally, grace for grace, and to the glory of God, whose free and gratuitous election, made before the foundation of the world, is the only source and principle of all grace, of all felicity.

The day previous to our public entrance into the christian church, we took leave of the synagogue by letter. I addressed to the magistrates of the Portuguese Jewish nation a letter, in which, while authorizing them to consider me as no longer a member of the synagogue, I protested that *I remained an Israelite, but an Israelite who had found his Messiah, and who ceased not to offer the sincerest wishes that his brethren, according to the flesh, might speedily return to the Lord their God, and to David their king.*

A few days after my public renunciation of Judaism, I received a letter from my uncle, in which he announced to me, that, after what had passed and some new arrangements made in his household, *I could not*, on my return to Amsterdam, *dwell under his roof;* that he did not forbid my visiting him, but this was only under the express condition that I should never speak to him of my sentiments. On my return to Amsterdam I hired a small apartment on a third floor, where, alone with my God, I experienced a heavenly joy and peace that passed all understanding.

My dear brother, with whom I often conversed on the subject nearest my heart, and who weighed the considerations I urged with great seriousness, at length fell sick, and died suddenly, crying to me in a strong voice, and with great earnestness, "Call, call my mother; call my sister; I am dying—but *I believe in God the Father, the Son, and the Holy Spirit. I believe in Jesus Christ, my Saviour. He is Master—King of kings. All must come to him. Europe, Asia, Africa, and America belong to him. He must reign over the whole earth. Announce in the synagogue that I die in his name.*"

And now, MY BRETHREN IN CHRIST, it is to you I address myself in conclusion. If you have viewed with christian joy, how the Lord has, in his unspeakable goodness, graciously taken some little broken twigs to engraft them anew upon the "cultivated olive," forget not that in the whole world there are many of these scattered branches, now with neither form nor comeliness, neither fruit nor verdure, but possessing still the sap of the most glorious promises.

Forget not, that if they are still "enemies, as touching the Gospel, for your sakes," they are also "dearly beloved, as touching election, for the fathers' sakes; for the gifts and calling of God are without repentance." Rom. 11 : 28, 29. Remember, that "as ye, in times past, have not believed God, yet have now obtained mercy through their unbelief: even so have these also now not believed, that through your mercy they also may obtain mercy." Rom 11 : 30, 31. Above all, forget not the immense privilege to which you are called, that you may be, by your prayers for Israel, and your charity towards them, co-operators with God, who desires to save Israel for his glory, yes, for his glory; "for if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" Rom. 11 : 15.

The day is not far distant, the happy day which the apostle hails from afar with rapture and adoration, when he exclaims. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" Rom. 11 : 33. "And it shall come to pass, when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thy heart and with all thy soul, that then the Lord thy God will turn thy captivity,

and will have compassion upon thee, and will return and gather thee from among all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out to the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee. And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it, and he will do thee good and multiply thee above thy fathers." Deut. 30 : 1–5. Yes, the Lord is faithful. It is by an oath that he promised Abraham that his posterity should one day possess Canaan " from the river of Egypt to the great river, the river Euphrates;" Gen. 15 : 18; Exod. 23 : 31; Gen. 26 : 3; Ps. 105 : 9; and that this possession should be " for ever;" Gen. 13 : 15; " an *everlasting possession*;" Gen. 17 : 7, 8; "*for ever*." 2 Chron. 20 : 7.

Behold the great promise, that, until now, has not been accomplished! Israel, it is true, has possessed the land of Canaan, but never with an extent of territory, nor for a period of time proportioned to the grandeur of the promise. Under the reign of Solomon alone have the limits of Israel's kingdom extended to the Euphrates; and this triumph was brief, for we find that the prophet Isaiah, in a touching supplication, in which he enumerates the blessings of the Almighty, and the numberless deliverances of which Israel had already been the object, calling to mind this promise of the inheritance of Canaan, exclaims, " Return, for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have possessed *it* (the country) *but a little while*." Isaiah, 63 : 17, 18.

This promise of perpetual possession has not yet been fully accomplished; but it will be. Yes it will be under the reign of the true Solomon, of the promised Messiah, of the Lord of Glory, of the King of Israel, for he it is who shall rule " from sea to sea, from the river to the ends of the earth." Ps. 72 : 8. Yes, it will be when the Almighty shall return unto Sion, and shall dwell in the midst of Jerusalem; when " Jerusalem shall be called a

city of truth, and the mountain of the Lord of Hosts, the holy mountain." Then the Lord shall say, " Behold, I will save my people from the east country, and from the west country, and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God in truth and in righteousness." Zech. 8 : 3, 7, 8.

" There is hope in thine end, saith the Lord, that thy children shall come again to their own border. Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them to build and to plant, saith the Lord. Behold, the days come, that the city shall be built to the Lord, from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse-gate towards the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down, any more for ever." Jer. 31 : 17, 27, 28, 38, 39, 40.

Ah ! if, by divine direction, these lines should fall into the hands of any of the children of Abraham, but who have not Abraham's faith—of those Israelites, my dearly-beloved brethren according to the flesh, who are now poor, but with the riches of the divine word in their hands, miserable, but having the blood of the prophets in their veins; despised and wandering over the whole earth, but with the promise of eternal glory, if they should be converted; may these lines remind them that this word, these promises, this blood of the prophets, urge them to examine attentively what these prophets have spoken, and

by whom their promises must have their accomplishment for them of whom this word is full.

Yes, may they speedily, by God's grace, acknowledge that this precious Bible, which they preserve, and upon which their faith as well as our own is founded, contains prophetically the entire history of the Messiah : his origin, his nature, his birth, his life, his death, his resurrection and ascension to the right hand of God his heavenly Father; his spiritual reign; his return to glory; finally his reign as King of Israel, priest and prophet.

Behold what I have been taught by my researches in the word of God. May these lines excite in them also the desire to seek after the truth! They will see that the Messiah promised to our fathers, must have been the only begotten Son of God, God eternal, one with the Father and Holy Spirit, according to the Scriptures; for He is called "God," and "the Son of God," by David; Ps. 45 : 6; Ps. 110 : 1; by Isaiah, "Wonderful, Counsellor, the mighty God, the Everlasting Father, the Prince of Peace;" Isaiah, 9 : 6; by Jeremiah, "The Lord our Righteousness;" Jer. 23 : 6; by Malachi, "the Lord;" Mal. 3 : 1; that this Messiah was to take our nature and be born of a virgin, according to the Scriptures; for he is called the seed of the woman, Gen. 3 : 15; "the child of a virgin;" Isaiah, 7 : 14; that this Messiah was to be the descendant of Abraham, Isaac, and Jacob, according to the Scriptures, for He is called "the seed of Abraham;" Gen. 22 : 18; that He was to be of the tribe of Judah and of the house of David, according to the Scriptures; for He is called "a Rod from the stem of Jesse; Isaiah, 11 : 1; "out of David a righteous Branch;" Jer. 23 : 5; that He was to be born in "Bethlehem," Mich. 5 : 2; that at that time "the sceptre should be taken from Judah," Gen. 49 : 10; that the Messiah should have Elias for his precursor, "preaching in the wilderness and preparing the way," according to the Scriptures, Isaiah, 40 : 3. Mal. 3 : 1; that the Messiah should accompany his preaching with

many miracles, Isaiah, 35 : 5, 6; that He should "enter Jerusalem upon an ass," Zech. 9 : 9; that He should appear poor and humble, "having no form nor comeliness, the despised and rejected of men," Isaiah, 53 : 2, 3; that one of his disciples should "betray him," Ps. 41 : 9; that He should be sold for "thirty pieces of silver," Zech. 11 : 12; that He should be "smitten with rods, reviled, spit upon," Isaiah, 50 : 6; that He should be "numbered with the transgressors," Isaiah, 53 : 12; "smitten, and afflicted of God, Isaiah, 53 : 4; but that these sufferings should be upon him "for our transgressions," Isaiah, 53 : 5; that He should be "crucified," Deut. 21 : 23; that they should "pierce his hands and his feet," Ps. 22 : 16; that He should be "reviled even on the cross," and made to drink "gall and vinegar," Ps. 22 : 7; 69 : 21; that they should "divide his garments among them, and for his vesture cast lots, Ps. 22 : 18; that "not a bone of him should be broken," Exod. 12 : 46; 34 : 20; that his death should be violent, Isaiah, 53 : 8; Dan. 9 : 26; that He should "make his grave with the wicked, and be with the rich in his death, Isaiah, 53 : 9; that He should "not see corruption," Ps. 16 : 10; but that on "the third day" he should "rise again," Isaiah, 53 : 10; Jonah, 1 : 17; that He should "ascend into heaven and sit down at the right hand of the Father, Ps. 68 : 18; and that thence He should "send his Holy Spirit." Joel, 2 : 28.

When you have thus united all these features of the promised Messiah, which the Almighty has traced so clearly, so distinctly, to the very minutest details, that Israel should not be deceived by any false Messiah; when you have placed before you, as it were, face to face, the image of him upon whom your salvation rests, open, O my dear brethren in the flesh, open the New Testament, praying God to enable you to examine its contents with a sincere desire to know the truth, and the glorious light of the God of truth will lead you to acknowledge, with adoration, that all these characterizing features of the true

Messiah are to be found, with the most scrupulous exactness, in the person, the life, and death of Jesus Christ, that Saviour blessed for evermore, who will soon come in glory with his holy angels. Then Jerusalem shall be to him a name of rejoicing, of praise and glory among all the nations of the earth, who shall hear the good that he will do to Israel; for, "I will cause the captivity of Judah, and the captivity of Israel, to return," saith the Lord, "and I will build them as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me." Jer. 33 : 7, 8.

"And I saw thrones, and they sat upon them, and judgment was given them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years. Apocal. 20 : 4–6.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Apocalypse, 22 : 17. Amen!

[1] Note.—Rev. Professor Pettavel has annexed to the French edition a brief sketch of the history of Dr. Capadose down to August, 1837, showing how he had been sustained in trials, especially the death of a beloved and christian wife; and the blessing that had attended the first part, and his completion of the second part of his 'Jehovah Jesus," or "Crowd of Witnesses to the Divinity of Christ the Saviour."

END.

No. 389.

DO YOU FORGIVE ALL YOUR ENEMIES?

There are many good reasons for doing so.

He who does not forgive his enemies will often *mistake friends for foes.* Being revengeful, he will be suspicious. He will misconstrue men's actions, and misjudge their motives. Should any give him that rare token of valuable friendship which consists in affectionate reproof, he would esteem it unkind. For the same reason he would cherish jealousy, and would mark almost all actions with an evil eye. Turning friends into foes, in this way, is most injurious; it is self-torment.

But suppose that some are your real enemies. Perhaps you have given them much provocation. If so, remember their fault does not cancel yours, nor can their sin be a cloak for your criminality. At least, be honest, and take as much blame to yourself as you ascribe to them.

Although your enemy wantonly intends to do you evil, yet *God may superintend to do you good.* So his hatred shall not hurt, and may even benefit you. Thus the plotting of Joseph's brethren led to his promotion at the court of Pharaoh. The curses of Shimei were the precursors of David's triumphant return to the holy city. "Let him alone," said the royal fugitive, "and let him curse, for the Lord hath bidden him. *It may be the Lord will requite me good for his cursing this day.*" In like manner, when your enemies assail you, look up to God and say—

> "When men of spite against me join,
> "They are the sword, the hand is thine,"

and he will not suffer the sword to prosper against you.

God commands you to lay aside all malice—to put off anger, wrath, and bitterness—to recompense to no man evil for evil—to forbear and to forgive. He who breaks God's commandments must bear God's anger.

They who do not exercise forgiveness *shall not receive it.* He who lives and dies unpardoning, lives and dies unpardoned. The true Witness hath said: "If ye forgive

not men their trespasses, neither will your Father forgive your trespasses." What terror these words bear to all the unforgiving!

Not to forgive is a daring *assumption of the awful prerogative of God.* "Vengeance is mine, I will repay, saith the Lord. Who art thou that judgest another man's servant? To his own master he standeth or falleth." Surely God will rebuke the intrusion of yourself into his judgment-seat. So the blow which you aim at your fellow-sinner and fellow-servant will return upon your own soul.

The *best and wisest men* in every age have practised forgiveness. When Stephen was enduring that dreadful death by stoning, he cried, "Lord, lay not this sin to their charge." All the martyrs followed his example. When reviled, they blessed. And saints of later times have done the same. How creditable it is to the memory of one of the Reformers, that "he never forgot any thing except injuries." Who would not be like such a man?

To forgive the most bitter enemies is to be *like Jesus*, who, beholding the unfeeling cruelty of his enemies in mocking his dying agonies, yet in that dreadful hour not only prayed for their forgiveness, but framed an argument in extenuation of their guilt—"Father, forgive them; for they know not what they do." Would you not be like Christ? Can you ever be "satisfied" until you awake *in his likeness?*

You wish to be *great.* Then remember that there is more greatness in ruling your own spirit than in taking a city. The poorest of all contrite souls has the pre-eminence over him who should subdue the earth to his sceptre, but should not subdue his own passions. "It is the glory of man to pass over a transgression." To err is human. To revenge is devilish. To forgive is divine.

It is a mark of peculiar guilt and folly not to forgive. The best authority teaches, that "anger rests only in the bosom of fools," and that to "hate a man is to be a murderer."

Forgiveness often *converts foes into friends.* It may thus affect your enemies. It would be very pleasant to secure the good will of those who dislike you. But re-

sentment will only irritate and enrage. No enemy is won by hatred. Leviathan is never thus taken. "Grievous words stir up anger." It is "a soft answer" that "turns away wrath." Learn to overcome evil with good.

Remember, too, that *you are not much hurt until your soul is hurt.* The bitterness of enemies is not the bitterness of death. Who can harm you if you follow that which is good? Malignity in striking one dagger against the bosom of its object, buries ten in the heart of the assailant. The most expensive of all methods of being equal to your foe is to hate him. The cheapest mode of gaining a lawful and undoubted advantage over him is to forgive him

He who does not forgive must prepare for strife and every evil work. It is a wise rule to "leave off contention before it be meddled with." Defile not thy conscience, imbitter not thy life with wars and fightings.

Besides, you and your enemy will soon *stand together at the same bar of omniscient judgment.* If he has to be judged, so have you. Nor can you deny that you have often and very wickedly sinned against God. Why should you not be merciful, that "you may obtain mercy?" You owe your Lord ten thousand talents. Why should you not forgive your fellow-servant fifty pence? If God bring you into judgment you cannot answer for one of a thousand of your heinous sins against him. Does it then become you to be unforgiving respecting the few and slight offences committed against yourself?

Christianity is practically worth very little to him whom it does not enable to triumph over all sinful enmities. To embrace the bitterest enemy in the arms of holy benevolence is one of the earliest, and simplest, and grandest achievements of vital and evangelical piety. Shall your religion be worthless!

Prayer for your enemies will be much more likely to make them ashamed and miserable, until they cease their hostility, than any thing that revenge can inflict. Even persecution herself has been known to grow pale, and to quake under the influence of hearty prayer.

Eternity is near. Unconceived glories or terrors will soon strike awe into every soul of man. Then all the petty strifes among the potsherds will be divested of their unreal consequence; and many things on earth regarded

as great will consume away like fat of lambs. Look at the grounds of your enmity. Can you justify it in eternity?

Thus are you called and urged to the duty of forgiveness. More sublime sanctions attach to no human obligation.

And now *do you forgive all your enemies?* Perhaps you say, "I can forgive, but I can't forget." If you mean that you cannot erase from the tablet of your memory all impression, so as to be wholly unable to recollect the offence, then you are not required to forget. In this sense Jehovah does not forget our offences. Yet he says, "their sin and their iniquities will I remember no more." Now we are required to forgive *as* he forgives. When you are required to forget as well as forgive, the meaning is that you must not willingly retain a remembrance of the offence—thoughts of it must not be cherished—the recollection of it must not awaken animosity; nor must the repetition of the offence rekindle old anger or hatred. You must also forgive, however often the offence be repeated, though it be "seven times a day," or "seventy times seven." You must love your enemy; pray for him; wish well to him; do him good: if he be hungry, feed him; if he thirst, give him drink; if he be naked, clothe him. And you must do all sincerely, habitually, benevolently, willingly; not for a pretence, nor by constraint of the fear of hell. The sorrows and sufferings of your most cruel, unrelenting, and persevering foe must be no matter of joy to you. "He that is glad at calamities shall not be unpunished." You must "love your enemies." To do so is the badge of discipleship in the school of Christ, and the token and pledge of eternal life. If you find no such spirit in you, then you are a guilty, unpardoned, unholy sinner, in the gall of bitterness and in the bond of iniquity. Therefore you must be converted. You must be born again. In malice you must become a child. Without a thorough change of heart you cannot be saved. The alternative is regeneration or perdition. You must be born again, and your enmity slain, or you must sink to endless wo.

PUBLISHED BY THE AMERICAN TRACT SOCIETY.

No. 390.

TO THE NEGLECTER OF RELIGION.

One of the most eminent female christians of the last century, Lady Glenorchy, of Scotland, lived to the age of twenty-three in a round of fashionable pleasure. Being aroused by a threatening illness, to serious reflection, she mused on the question, "What is the chief end of man?" "Is it to glorify God and enjoy him for ever? Have I answered the design of my being? Have I glorified God? Shall I enjoy him for ever?" Such musings convinced her of sin, and brought her to flee to the blood of Christ for refuge. Happy would it be were such self-reflection more common. Will not the reader be persuaded to ponder the question, "Have I answered the design of my being? Have I glorified God?"

Let it not be thought, that, to be a neglecter of the Gospel, a man must necessarily be an infidel, or scoffer, or profane. Not to care for religion; not to ponder its great doctrines and duties; not to seek its precious blessings; not to feel our perishing need of a Saviour; not to live a life of prayer and obedience; these are omissions which make one a neglecter of religion. He may be a good neighbor and citizen; he may be externally moral; but of christian piety he is utterly destitute.—With friendly concern for his eternal salvation we urge on such an one some reasons for immediate attention to the religion of Christ.

Multitudes of the wise and good have estimated it as beyond price. Deliberate examination has convinced them, that, while other religions are false and worthless, this claims a divine origin, and is just such a religion as fallen man needs. A religion which offers mercy to the penitent, and yet sustains the honor of God's law; which provides for all the wants of the miserable, and yet holds forth powerful motives to holiness.

Thousands have been made the better by the possession of this religion. It has made them more sober and considerate; more reverent toward God; more guarded against sin; more submissive in poverty and affliction; stricter in the moral duties of honesty, truth, and humanity; kinder and better as husbands and wives, parents and children,

neighbors and friends; more humble, forgiving, and benevolent. Do you not wish these effects to be produced in yourself? Can aught but the Gospel do it? And can that Gospel, *neglected*, transform you by the renewing of your mind, more than a book unread can add to your knowledge?

As religion has made thousands the better, it is not less true that *irreligion has made thousands worse.* Look at those who are the nuisances and pests of society; disturbers of the peace; corrupt in principle, deceitful, overbearing, and oppressive. Do they possess the religion of Christ? Not one of them. They all neglect it; many of them speak lightly of it; not a few openly revile it. Irreligion debases as well as corrupts them.

Without religion you must also be *a stranger to the calm and delightful satisfactions of a good conscience.* Possibly you may contrive, for a season, to escape the stings of an accusing conscience; you may cherish an erroneous conscience which speaks peace where God has not spoken peace; or you may have a stupid conscience, destitute of moral feeling; but neither of these is a *good* conscience. Both are eminently dangerous. As the pious Henry well remarks, the greatest curse that can befal a man this side of a miserable eternity, is a dumb conscience that says nothing; a blind conscience that sees nothing; a dead conscience that feels nothing! That stupid conscience cannot sleep always, nor long. It *must awake* at last, to bite like a serpent. But what a solace is a good conscience, which has peace with God through our Lord Jesus Christ. Possessed of this, the storms of trouble may howl without; but all will be serene within. A statesman of a former age, who had long been employed in public trusts, summed up the results of his experience in the following sentence: "Seriousness is the greatest wisdom; temperance, the best medicine; and a good conscience, the best estate." He no doubt implied by this term, a heart reconciled to God through the blood of atonement; purified by his grace; and that its possessor was living in dependence on his mercy, and endeavoring to bring forth the fruits of righteousness to his glory. This will sustain the soul in a dying hour. It was under the impression of such a preparation being indispensable in his own appearance before the judgment-seat of Christ, that the great apostle desired to ex-

ercise himself to have always a conscience void of offence." Have not you at least as much reason to be afraid of the judgment as he?

Another consideration of weight is, that neglect of Christ's Gospel is *an ill requital of his dying love.* He saw you a perishing sinner; his bowels of compassion yearned over you; he came from heaven to earth to save you. When divine justice could not consistently pardon without an atonement, nor spare the Surety without exacting satisfaction, he shed his own most precious blood as the price of your redemption! He has given you the invitations of grace, the calls of ministers, the strivings of his Spirit. Even now is he ready to forgive and bless you on your repentance. No one, who came to him in faith, was ever cast out, as too young, or too old, or too guilty, or too degraded. That he has inclined you to read these pages, is a proof that he has not utterly forsaken you, but is still using means for your salvation. Will you, after all, neglect his religion? Will you thus requite dying love? Imagine yourself to visit some distant world, and find in it only a single inhabitant; to learn that he was a sinner; that Christ had in mercy come to that world, and died for that one sinner; and that he, notwithstanding, neglected Christ's salvation, grieved his Spirit, and refused to return his love! Would you not call him a monster of ingratitude? But has not Christ done precisely the same for you?

Consider, farther, that his religion can *overcome the dread of death.* This stamps it with unspeakable value. No other principle—no system of philosophy or of infidelity can achieve for you this great victory. Death casts its gloomy shadow over the brightest paths of life, and dooms the monarch to the grave as certainly as the beggar. Well is it called the king of terrors! To social intercourse and all earthly enjoyments it puts an end. It is natural for friends to wish to lie side by side; each, however, dwells *alone*, and has no more communication with those whose dust rests near, than if they were millions of miles distant. Death summons the soul to the bar of God to receive sentence for eternity; but over this dread enemy religion has given to thousands the victory. Leaning on the arm of Christ, they have gone down into the dark valley, fearing no evil; faith has kindled a light there

and brightened it with dawnings of eternal day. Often have they been able to say with Watts, "I can close my eyes in sleep, not solicitous whether I awake in this world or in the world to come;" or with the pious Richard Turner, "Now I have but a few steps to my Father's house;" or with Brainerd, "I am almost in eternity, I long to be there;" or with Andrew Fuller, "I am not afraid to plunge into eternity;" or with Payson, "The celestial city is full in my view. Its glories beam upon me; its odors are wafted to me; its sounds strike upon my ears; its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears but as an insignificant rill, that may be crossed at a single step whenever God shall give permission."

Lay it to heart, also, that the religion of Christ is *the only preparative for heaven.* Think what heaven is. There is no sin there; no error; no trifling or profaneness; no selfish, wicked dispositions; no opposition to truth, or reluctance to duty; all the redeemed in that world supremely love Christ, and have no other wish than to obey and glorify God. Deeply sensible they are, that they were once hell-deserving creatures, and that to God's mercy in Christ, not to their own merits, they owe all their happiness. Are you not conscious that you are now unqualified for admittance there? Can aught but true religion prepare you for such society and such employments? "Ye must be born again." This is the *only* preparative, for "other foundation can no man lay, than that is laid, which is Christ." Will you neglect the ONLY Saviour?

Such neglect involves *eternal ruin.* Irreligion is ruin, because it leaves the corrupt nature unchanged, the lusts of the flesh and mind unsubdued, the careless life unreformed. It induces you to rob God of the love, obedience, worship, and glory which are his due; to live, as some one has well said, "just as Satan would have you;" for he wants you to do nothing worse than *neglect* the Gospel. It leaves your sins unpardoned, and renders the exercise of mercy toward you, in your present state, inconsistent with the honor of the Divine law. If sin become not your *grief*, it will prove your *ruin.* To turn to God and live, or not to turn and die, are the only courses set before you. Better to neglect any thing than the soul. A man famous for business-habits, being asked how he ac-

complished so much, replied, "some things *must* be done; others it is desirable to do. I do what *must* be done, and as much *else* as I can." So should you consider the work of religion as that which *must* be done, whatever is left undone! If this remains undone, it will turn your very blessings into curses. Time, health, Sabbaths, the Bible, and other means of grace, are in themselves blessings; but better had it been never to have possessed them, than to abuse them and be a castaway. "Good had it been for that man, if he had not been born!" Thousands of unhappy immortals have felt, in the dying hour, that irreligion had been their ruin. Cardinal Mazarine, after a long life of ambition and pleasure, in which he had enjoyed the highest civil dignities of France, exclaimed at the close, "O my poor soul, whither art thou going!" If a man lose health, he has hope of recovering it; if he lose property, perhaps he may regain it; even if he lose his character, possibly he may retrieve it; but the *soul*, once lost, is lost for ever!

O think not, reader, that notwithstanding the Bible threatens impenitence with ruin, there shall yet appear some way of *escape*. "How shall we escape, if we neglect so great salvation?" Not surely by *resisting God* when he rises up to punish.

But possibly you are framing some plausible *excuse*. Come then "and let us reason together, saith the Lord of Hosts." Will you plead that, as you did not make your own heart, you are not to blame? But do not your affections and acts of choice constitute, at least in part, your heart? And dare you say you have no agency in making them what they are? Will you say you could not convert yourself, and as God did not convert you, you are excusable? But is your inability invincible and excusable, or vicious and criminal? And has God, or has he not, promised to give, on your asking, the aid of his Spirit? Will you allege, that if not elected, efforts for salvation will do no good? You would think it impertinent to urge such an objection against efforts to cure a disease or raise a crop on your field; and is it not equally impertinent in the case in hand? Will you plead that you cannot think sin so great and aggravated an evil as the Bible represents it? Alas! has it come to this, that you cannot frame an excuse without denying some important principle of the word of

God? Or will you take the ground, that God is too merciful to make any of his creatures finally miserable? This indeed carries an appearance of intending to honor God; but it is a strange way of honoring him to suppose he is unfaithful to his own word, and has threatened what he never meant to perform! Or will you rely on the plea that it is unjust for God to punish you for ever for the sins of a short life? Who knows best what sin deserves, God or you? In a case where you are so deeply interested, are you impartial enough to be trusted as a judge? Are you wise enough? To know fully what sin deserves, requires a *perfect* knowledge of the worth of the soul, the excellence of God and his law, and the tendencies and results of sin eternal ages hence. None but God perfectly knows one of those things. He is the only being both wise enough and impartial enough to be a fit judge. Alas! your excuses for neglecting Christ will not stand the test. "The bed is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it."

Do you ask, *How shall I obtain* the blessings of religion? "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened to you." "Let the wicked forsake his way, and the unrighteous man his thoughts, and turn to the Lord, who will have mercy." Call on God, and he can and will help you. "Believe on the Lord Jesus Christ, and thou shalt be saved." Be not discouraged by the difficulties of the strait and narrow way. True, a life of religion involves some sacrifices; you must renounce your sins and practice self-denial; it will cost, however, nothing but what you had infinitely better part with than keep. Consider, on the other hand, what it will cost *not* to be a christian—an uneasy conscience, an unhappy death a miserable eternity. Count the cost on both sides.

On these great topics REFLECT. Let your reflections be serious, because of their importance; frequent, lest the whirl of business or pleasure efface them from your mind; and retired, that external objects may not intrude and distract your thoughts. It is a remark of the excellent John Howe, that as a small voice is more distinctly heard, and a little light more clearly seen in the night, so when the soul is retired from the throng of the world, and out-

ward objects are darkened, the still voice of conscience and of the Spirit is better heard, and the light of divine truth more clearly perceived. "Stand in awe and sin not; commune with thine own heart on thy bed, and be still." Would you spend but half an hour each day in solitary reflection and prayer, you could not live as you do, for the contact of truth with your mind would operate as a check on your wayward steps. Tillotson tells us of a thoughtless youth, whom his pious father, on his death-bed, earnestly requested to retire each day and spend a quarter of an hour in solitude. He promised, and did accordingly. Soon the season of retirement grew tedious; he wondered what his father meant by so singular a request, and began to think it was intended to enforce him to reflection. The expedient was, by God's grace, successful. Consideration made him resolve to change his course of life, and he was true to the resolution all his days. "Thus consideration," added the archbishop, "is one of the best means in the world to bring a bad man to a better mind."

Possibly some one who has neglected religion, *even to old age*, may cast his eye over these pages. How affecting the thought, my aged friend, that you have spent a long life in disregard of Christ! How much better might it have been spent! Many a youthful disciple, whose age is not the third part of yours, has repented of sin, formed the habit of prayer, borne the yoke of Christ, and done much for the salvation of others. These things you have left undone. The spring of youth is gone; the summer of manhood; time has sprinkled over your head the frosts of age, indications of the approaching winter of death. But a span remains. Yield not to the despairing thought that the divine mercy is clean gone for ever; think not, as some aged sinners have done, that it is too late to attempt any thing. Come as a penitent, even at the eleventh hour, and you shall find acceptance. "Arise from the dead, and Christ shall give thee light."

And let *the young attend early* to the great salvation. To neglect it is not the way to make old age comfortable, death happy, and eternity blessed. Serve God in the morning of life, and then he will not cast you off when your strength faileth. Youth commonly gives a stamp to the rest of life; what one becomes at the age of twenty

or twenty-five, he is very likely to remain while he lives. It is dangerous to neglect the Saviour a single day; for what is your life? A thing in your own power? a possession you can retain at pleasure? Alas! let the graves of others tell! Persons of your age are apt to be delighted with "the things that are seen," the novelties, the pleasures, and other attractions of the world. But, remember, there are things "not seen:" an unseen God, an unseen eternity, an unseen judgment. Soon will the world have gone by—its glitter, its amusements, its business; but millions of ages hence there will be the same God, the same Christ, the same heaven and hell as exist now! Neglect not religion because many of your young associates do. Far better to follow Christ without them, than go down to destruction with them. Even should youthful piety incur the sneers of the thoughtless, will it not be easier to bear these than the eternal frowns of God? Thrice happy the young christian who pursues the course which will enable him, in declining years, to say with good Obadiah, "I thy servant fear the Lord from my youth."

No longer, fellow-immortal, of whatever age or condition, neglect the things of thy peace, "lest they be hid from thine eyes." Acquaint thyself NOW with God; an hour too late may be an eternity too late. The character you shall possess at death, good or bad, you will carry with you into eternity. Death is indeed a change of place, of society, of the mode of perception and communication, but not of the moral feelings of the heart. Are you willing to die in such a state, that, should your tomb-stone tell the truth, it must say, HERE LIES A NEGLECTER OF THE GOSPEL? Soon will you be gone—your house and place be occupied by others—your very name perhaps forgotten—your grave leveled by the hand of time, and not the slightest memorial of you remain on earth! But your spirit, where will that be? where, thousands of ages after you shall have been dead? That will be determined by your cordially embracing or neglecting the religion of Jesus Christ.

PUBLISHED BY THE AMERICAN TRACT SOCIETY

No. 391.

"I AM NO HYPOCRITE."

This is the inconsiderate declaration of many an individual, implying at once self-commendation and a reflection upon professors of religion. But they who join some church are not the only persons who make professions. Those who join no church profess, if not in words, yet in actions, that they are not christians. And when they charge professors of religion with hypocrisy, and maintain that they themselves are sincere, they plainly acknowledge that they could not make a profession of religion without hypocrisy—that is, they profess not to be christians.

When the Lord's table is spread, and church members come around it, they make a profession of repentance, faith in Christ, love to God, and obedience to the divine precepts. Those who come not around that table profess, as plainly as actions can speak, that they do not repent, believe, love, nor obey. And often, when they are asked, "Are you followers of Christ?" they plainly answer, "*No—but we are no hypocrites.*" Such persons differ from true christians both in profession and in reality; but they differ from hypocrites only in profession. With this single exception they are alike. Both are destitute of true religion. If false professors are to be detested for their hypocrisy, ought those who profess to have no religion to congratulate themselves for their sincerity?

It is possible for a man to be *sincere* in embracing error and practising iniquity, as well as in embracing the truth and obeying it; and then, the greater the sincerity, the worse the condition. If what is *sincere* were always *right*, then sincere hatred to our neighbor would be right; and the murderer would do right in killing his neighbor, provided he only hated him sincerely, and was in good earnest in killing him. But let us pass to the consideration of some of those cases in which men profess to be sincere.

Perhaps, my reader, you profess to be an *atheist*—an unbeliever in the existence of a Supreme Being, who created and governs the universe. Now, some have doubted whether a sincere atheist ever lived; but your sincerity I will not for the present call in question. Let

me ask, however, whether you have ever seriously thought of the absurdities embraced in your belief? Do you then believe that a watch makes, winds up, and regulates itself? or rather, that it exists and measures time, without ever having been made and regulated? This would be quite rational, compared with the belief of him who maintains that the universe, with all its grand, and varied, and complicated machinery, exists without a Maker. Men often become atheists because they "do not like to retain God in their knowledge." Romans, 1 : 28. Whether this is the case with yourself or not, I suppose *you think it best* that the universe should be rushing on to its catastrophe, (whatever that may be,) without the superintendence and control of an almighty, allwise, and good God. And would it be best that rail road trains and boats, laden with the rich treasures of human life and human industry, should be driven about, in every direction, by the mighty power of steam, without careful engineers to regulate and guide them? Are you indeed sincere!

Perhaps, however, you admit that a God exists, but *deny that the Bible contains a revelation from him.* The brief limits of these pages will not admit of my consider ing, or rather suggesting for your consideration, all the astonishing results of your sincerity; for I now suppose you to be sincere. Have you read Leslie, Jenyns, Paley, or Faber on the *Difficulties of Infidelity? Have you even read the Bible itself with care and candor?* Be not offended at this question. It is well known that many are *sincerely prejudiced* against the Bible, without knowing much about its contents. Why do you reject the Bible? Because it is a bad book? Is that a bad book which commands us to love God supremely and our neighbor as ourselves? Mark, 12 : 29–31.

If christianity is not true, the apostles were either impostors or self-deceived. Would impostors incur poverty, and persecution, and death in its most horrible forms, by maintaining that which they knew to be false? If the apostles were self-deceived, can we any longer believe our own senses? What confidence can be placed in eyes and ears, if the apostles saw not Jesus perform miracles, and heard not the gracious words which he spoke? How could they be deceived in the resurrection of Lazarus, for instance? John, 11.

But *you are a sinner*, as are all other men. Of course, *you need pardon*. How do you expect to obtain it? By repentance, do you say? Does the light of nature teach that, or the very Bible which you reject? The light of nature proclaims law and penalty, but announces no pardon. Why persist, then, in closing the door of hope which the Bible opens for every trembling penitent—*for yourself*, through faith in a crucified Redeemer? Why prefer the rush-light of natural religion to the sun of the Gospel? Are you indeed *sincere* in choosing darkness rather than light?

I might make some remarks, in passing, upon the sincerity of those who profess to receive the Scriptures, and yet adopt opinions *at variance with some of their plainest declarations*. I allude particularly to Universalists and Unitarians. I might remind them that many, who profess to hold their opinions, renounce them when convinced of sin, or upon a dying bed; but this might seem like a reflection upon their sincerity. I will therefore here add only a single remark. It seems they *sincerely believe that Christ and his apostles spoke very unguardedly;* otherwise they would not labor so hard to show that they do not mean what they seem to mean, and what the great mass of the christian world have always understood them to mean.

I now turn, with intense interest, to a very numerous class found in all christian lands. I mean those who receive the Scriptures as a revelation from God, and profess to believe the doctrines which they teach; and yet *live in sin, impenitence, and unbelief*. They profess to have no piety—and they are *sincere*—and even *boast of their sincerity;* while they throw out the most unsparing insinuations of hypocrisy against professors of religion. Let us look now at this *sincere irreligion*, and see how it appears. God commands you to repent, but you do not repent. You love sin too well to part with it—*and you are sincere!* God commands you to believe on his Son Jesus Christ; but, as you love sin, you are unwilling to be saved from it; and, therefore, you reject "the Lamb of God which taketh away the sin of the world"—*and you are sincere!* God commands you to love and obey him; but you do neither. He commands you to strive to enter in at the strait gate; but you strive not. In short, God re-

quires you to be every thing that a christian ought to be; but, you are no christian; oh no, you are far from it; and, *you are no hypocrite!* O what horrible sincerity! Are you not ashamed of it? Does not conscience thunder an alarm in your ears while you think of it? Can hypocrisy itself be much more displeasing to God than such sincerity?

On earth Satan is often a hypocrite, and appears as an angel of light; but in hell he appears as he is, a devil outright, all malignity; and his hatred to God and all good is sincere. Is he any the better for his sincerity? And are you any the better for yours? Does God love you, because you are sincere in not loving him! How strange that sinners should boast of their sincerity!

But I must remind you, that if you are sincere, much more is *God sincere.* Men may lie: God cannot. You would be offended, if any body should doubt your sincerity. Offend not your Maker, therefore, by doubting his—*You are sincere in being unholy, impenitent, unbelieving. God is sincere in saying,* "*without holiness no man shall see the Lord.*" "*Except ye repent ye shall all likewise perish.*" "*He that believeth not shall be damned.*" You are sincere, and God is sincere. What then must be the result? It will be seen in that "day when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." The Judge will then be sincere in pronouncing the final sentence, "Depart, ye cursed, into everlasting fire prepared for the devil and his angels." Will your sincerity in sin save you then? Ah no. You must go away into everlasting punishment.

"Down to hell, there's no redemption,
"Every Christless soul must go."

Oh, as you have been sincere in your impenitence, be sincere also in your humiliation. Repent of your wickedness, and pray God, if perhaps the thought of your heart may be forgiven you. Believe in the Lord Jesus Christ, and you shall be saved. *But boast no more, while you live in sin, that you are no hypocrite.*

PUBLISHED BY THE AMERICAN TRACT SOCIETY.

No. 392.

COME AND WELCOME

TO JESUS CHRIST.

BY JOHN BUNYAN.

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.—JOHN, 6:37.

The love of our Lord Jesus Christ to poor sinners prevailed with him to lay aside his glory, to leave the heavenly place, to clothe himself with flesh, to be born in a stable, to be laid in a manger, to live a poor life in the world, to take upon him our sorrows, our infirmities, our pains, our sins, our curse, and the wrath that was due to man; and all this he did for a base, undeserving, unthankful people, yea, that were at enmity with him!

The coming to him intended in this passage, is to be understood of the coming of the mind to him, even the moving of the heart towards him, from a deep sense of the absolute need of him for justification and salvation. What must I do to be saved? Lord, save me, or I perish!

Do you ask, IN WHAT WAY do they come? They come with weeping and with supplication; they come with prayers and tears. Jer. 50:4, 5. A senseless sinner cannot come: he cannot pray; he cannot cry; he cannot come sensible of what he sees not, nor feels.

This coming to Christ is called a running to him; a *fleeing to him* from the wrath to come. Fleeing is the last work of a man in danger. All that are in danger do not flee; no, not all that see themselves in danger. Men will consider if there be no other way of escape before they flee. When all refuge fails, and a man is made to see that there is nothing left him but sin, death, and damnation, unless he flees to Christ for life; then he flees, and not till then. He that comes to Christ, honestly and sincerely *forsakes all for him*. Luke, 14:26, 27. He casts all behind his back; he leaves, he forsakes all things that would stand in his way to hinder his coming to Christ.

Coming sinner! hear further what there is in this Saviour, who inviteth thee. In Christ, there is a FULNESS

of all that can make us happy. "For, it pleased the Father, that in him should all fulness dwell." Eph. 3 : 8. The riches of Christ are unsearchable !

There is *light* in Christ, sufficient to lead out of all that darkness, in the midst of which men stumble, and fall, and perish. Man by nature is in darkness, and walketh in darkness, and knoweth not whither he goes, for darkness hath blinded his mind ; neither can any thing but Jesus Christ lead men out of this darkness.

There is *life* in Christ, that is to be found no where else : life, as a principle in the soul, by which it shall be actuated, and enabled to do that which, through him, is pleasing to God. Without this life a man is dead. However good in his own, or other men's esteem, there is no true and eternal life but in Christ.

Christ is he alone by whom poor sinners have admittance to, and *acceptance with the Father*, because of the glory of his righteousness, by and in which he presenteth them amiable and spotless in his sight. "I am the way, the truth, and the life ; no man cometh unto the Father but by me."

Christ alone can give *true peace:* "My peace I give unto you," peace with conscience, peace with God ; "not as the world giveth, give I unto you :" the world's peace is but carnal and transitory ; mine is divine and eternal.

This Saviour hath enough of *all things*, spiritually good, to satisfy the desire of every longing soul. "Jesus stood and cried, If any man thirst, let him come unto me, and drink," John, 7 : 37 ; and "I will give unto him that is athirst of the fountain of the water of life freely."

Are not these words, therefore, a sufficient ground to encourage any coming sinner ? "HIM THAT COMETH," him whose heart begins to move after me, who is leaving all for my sake, him who is on his journey towards me. There is further to be gathered from this word "cometh :"

That Jesus Christ takes notice of *the first moving of the heart* of a sinner towards him. Coming sinner ! thou canst not move with desires after Christ, but he sees the working of those desires in thy heart. It is said of the prodigal, that, "when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck and kissed him." Luke, 15 : 20. The prodigal

had, probably, many a fear and doubt between the first step and the last of his journey. I said, I would go to my father, but what if, when I am come to him, he should ask me where I have been all this while: what shall I say then? If he ask me, what is become of the portion of goods that he gave me; what shall I say then? If he ask me, who have been my companions; what shall I say then? If he ask me on what my heart has been set all the time of my absence from him; what shall I say then? Yea, and if he ask me, why I came home no sooner; what shall I say then? Conscious that he could give but a bad answer to any of these questions, no wonder if he stood in need, first of all, of a kiss from his father's lips

As Jesus Christ hath his eye upon, so he hath *his heart open to receive* the returning sinner. No sins of the coming sinner (however long he hath lived in them) shall by any means prevail with Jesus Christ to reject him. Coming sinner! thou art coming to a gracious Saviour. These words dropped from his blessed lips, on purpose that the coming sinner might take encouragement to continue on his journey until he have indeed come to Jesus Christ. They that are coming unto Jesus, are often afraid that Jesus Christ will not receive them. But he says, "I will *in no wise* cast out."

Coming sinner! are not these words sufficient to dash in pieces all thine objections; and are they not dropped by the Lord Jesus for that very end, and to help the faith that is mixed with unbelief? It is, as it were, the sum of all the promises; nor is any unworthiness that thou findest in thyself so great, that this promise will not overcome.

"But I am a great sinner," sayest thou: "I will in no wise cast out," says Christ. "But I am an old sinner," sayest thou: "I will in no wise cast out," says Christ. "But I am a hard-hearted sinner," sayest thou: "I will in no wise cast out," says Christ. "But I have served Satan all my days," sayest thou: "I will in no wise cast out," says Christ. "But I have sinned against light," sayest thou: "I will in no wise cast out," says Christ. "But I have sinned against mercy," sayest thou: "I will in no wise cast out," says Christ. "But I have no good thing to bring with me," sayest thou

"I will in no wise cast out," says Christ. Thus I might go on, and show you that this promise was provided to answer all thy objections, and to ease all thy fears.

Many, like thee, have feared that the Saviour would not receive them. Dost thou desire to know the REASON OF ALL THESE FEARS? I will tell thee.

It is not for want of ground to stand upon; this text itself lays a sufficient foundation to encourage all that are coming to Jesus Christ, "Him that cometh unto me, I will in no wise cast out." It is not for want of invitation to come, for that is full and plain, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." Matt. 11:28. Neither is it for want of Christ's willingness to receive thee, "If any man thirst, let him come unto me, and drink." John, 7:37. It is not for want of solemn oath and engagement to save them that come; for, "because he could swear by no greater, he swore by himself; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." Heb. 6:13, 17, 18.

Coming sinner! not one of these can be the cause; I will now tell thee what may be the real cause:

It is the *want of the knowledge of Christ.* Thou knowest but little of the grace and kindness that are in the heart of Christ; thou knowest but little of the virtue and merit of his blood; thou knowest but little of the willingness that is in his heart to save thee; and this is the reason of the fear that arises in thy heart, and that causes thee to doubt. Unbelief is the daughter of ignorance; therefore Christ saith, "O fools, and slow of heart to believe." Luke, 24:25.

Slowness of heart to believe, flows from thy too little knowledge of Christ. The more knowledge of Christ, the more faith: "They that know thy name will put their trust in thee." Ps. 9:10. He that began to come to Christ but the other day, and hath yet but little knowledge of him, feareth that Christ will not receive him; but he that hath been longer acquainted with him is strong, and hath overcome the wicked one.

Let the coming sinner, therefore, seek after more of the good knowledge of Jesus Christ; press after it;

" seek it as silver, and dig for it as for hid treasure." This will embolden thee—this will make thee grow strong. " I know in whom I have believed." " I know him," said Paul; and what follows? " I am persuaded he is able to keep that which I have committed unto him against that day." 2 Tim. 1 : 12.

What had Paul committed to Jesus Christ? The answer is, he had committed to him his soul. Why did he commit his soul to him? Because he knew him; he knew him to be faithful, to be kind; he knew he would not fail him, nor forsake him; and therefore he laid his soul down at his feet, and committed it to him, to keep against that day.

Thy fears that Christ will not receive thee, may be also *a consequence of thy earnest and strong desires* after thy salvation by him. What a man most sets his heart upon, he often most fears he shall not obtain. Hear these words: " Say to them that are of a fearful heart, Be strong, fear not." Isa. 35 : 4.

The fear that Christ will not receive thee, may arise from a sense of *the exceeding mercy* of being saved. Sometimes salvation appears, to the eyes of him that desires it, so great, so wonderful a thing, that the very thought of its excellency awakens unbelief that it can be obtained, in the hearts of those who unfeignedly desire it. " Seemeth it to you," saith David, " a light thing to be a king's son-in-law?" So the thoughts of the greatness and glory of the thing proposed, as heaven, eternal life, eternal glory, to be with God, and Christ, and angels;—these are great things, things too good, saith the soul that is little in his own eyes—too rich, saith the soul that is truly poor in spirit, for me. Oh, it is too big! it is too big! it is too great a mercy!

But, coming sinner, let me reason with thee: thou sayest, It is too big, too great; well, will things that are less satisfy thy soul? Will a less thing than heaven, than glory, and eternal life, answer thy desires? No, nothing less. Well, great and good as they are, God giveth them to such as thyself; they are not too great for God to give; no, not to give freely; be content, let God give like himself. Coming sinner! God can give his heavenly Canaan, and the glory of it, unto thee; yea,

none ever had it but as a free gift. He hath given us his Son, how shall he not with him also freely give us all things!

Thy fear that Christ will not receive thee, may arise from those *decays* that thou findest in thy soul, even when thou art coming to him. There is such a one coming to Jesus Christ, who, when at first he began to look out after him, was tender, affectionate, and broken in spirit; but now is grown dark, senseless, hard-hearted, and inclining to neglect spiritual duties. Now he finds he cannot tremble at God's word, nor his judgments, neither can he, as he thinks, be sorry for these things. Now this is a sad situation. But Jesus Christ is the conqueror of the tempter, and a succorer of those that are tempted. Heb. 2:18.

Thy fears may arise from another cause: it may be, thou wast *given to slumber and sleep*, and therefore these temptations were sent to awaken thee. Take heed lest Satan should gain advantage over thee.

Again, it may be, thy graces must be *tried in the fire*, that the rust that cleaveth to them may be taken away, that they may be proved to be far better than gold that perisheth. Suppose the worst; suppose that thou art to this day without the grace of God, yet thou art to this day but a miserable sinner, that hath need of a blessed Saviour: this text presents thee with one as good and kind as heart can wish, and for thy encouragement saith, "Him that cometh unto me, I will in no wise cast out!"

Learn then, coming sinner, that faith and doubting may at the same time have their residence in the same soul. "O thou of little faith, wherefore didst thou doubt?" Matt. 14:31. Peter had a little faith in the midst of his many doubts. The same is true of many that are coming to Jesus Christ—they come, and fear they come not: when they look upon the promise, or a word of encouragement by faith, then they come; but when they look upon themselves, or the difficulties that lie before them, then they doubt. "Bid me come," said Peter. "Come," said Christ; so he went down out of the ship to go to Jesus, but his lot was to go to him upon the water—there was the trial; so it is with

the poor desiring soul. "Bid me come," says the sinner. "Come," says Christ, "and I will in no wise cast out." So he comes upon the water, upon drowning difficulties; if, therefore, the wind of temptation blow, the waves of doubts and fears will presently arise, and this coming sinner will begin to sink, if he has but little faith. Peter went so far as his little faith would carry him; he also cried, as far as his little faith would help, "Lord, save me, I perish:" and so with *coming* and *crying* he was kept from sinking, though he had but a little faith. Jesus stretched forth his hand, and caught him, and said unto him, "O thou of little faith, wherefore didst thou doubt?"

Coming sinner! happy for thee that thy "life is hid with Christ in God!" Alas! the best of us, were life left in our hands, should forfeit it over and over; or, were it in the hands of another, we should by our often backslidings so offend him, that at last he would shut up his mercy in everlasting displeasure against us. But now it is with One that can pity, pray for, pardon, yea, multiply pardons; it is with One that can have compassion upon us when we are out of the way; with One that hath a heart to fetch us again, when we are gone astray; with One that can pardon without upbraiding: blessed be God that our life is hid in Christ.

This doctrine of coming to Jesus Christ for life, informs us of *the evil of unbelief*, that chief hinderance of the coming sinner: by faith we come—by unbelief we keep away; therefore, it is said to be by unbelief that a soul departs from God; because it was that which first caused the world to go off from him, and the same keeps them from him unto this day. It is unbelief above all other sins which weakens our prayers our faith, our love, our diligence, and our hope.

Take the following as a more particular view of FAITH to assist the weak believer: Faith sees more in *a promise of God* to help, than in all other things to hinder; but unbelief, notwithstanding God's promise, saith, How can these things be? *Faith brings us near* to God, when we are far from him; but unbelief puts us far from God, when we are near him. Faith makes us *see the value* of Christ; but unbelief sees no form,

beauty, or comeliness in him. Faith will make thee see *love* in the heart of Christ, when with the mouth he giveth reproofs; but unbelief will imagine wrath in his heart, when with his mouth and word he saith he loves us. Faith will help the soul to *wait*, though God defers to give; but unbelief will take offence and cast up all, if God makes any tarrying. Faith will give *comfort* in the midst of fears; but unbelief causeth fear in the midst of comforts. Faith makes *great burdens light;* but unbelief makes light ones intolerably heavy. Faith gives us *the victory* over the law, sin, and death; but unbelief lays us open to them all. Faith will show us more *excellency in things not seen*, than in the things that are seen; but unbelief sees more in things that are, than in things that will be hereafter. Faith makes the ways of God *pleasant;* but unbelief makes them hard and heavy. "This is the victory that overcometh the world, even our faith."

Once more, coming sinner! think of THE SAVIOUR who inviteth thee; full of grace as well as of truth. He complaineth if thou come not; he is displeased if thou call not upon him; he can bear with thy weakness; he can pity thy ignorance; he can be touched with the feeling of thy infirmities; he can affectionately forgive thy transgressions; he can heal thy backslidings, and love thee freely. His compassions fail not: he will not break the bruised reed, nor quench the smoking flax; he can pity where no eye pities, and be afflicted in all thy afflictions; he will bow his ear to thy stammering prayer; he will accept the weakest offering, if there be in it but thy heart; he hath strewed all the way from the gate of hell where thou wast, to the gate of heaven whither thou art going, with promises.

Behold! how the promises, invitations, calls, and encouragements are mixed with the names of mercy, goodness, love, pity, and pardon! In his book they are fairly written, that thou through patience and comfort of the Scriptures might have hope. Coming sinner! blessed art thou, for "flesh and blood have not revealed this unto thee, but thy Father who is in heaven!"

PUBLISHED BY THE AMERICAN TRACT SOCIETY

No. 393.

JUSTIFICATION BY FAITH.

It shall be our endeavor to set before our readers a plain exposition of this great christian doctrine, as taught in the Holy Scriptures, and as generally held by sound protestants.

We commence with some remarks on the *scriptural meaning of the word "justification;"* as a mistake here may spread darkness over the whole discussion.

The common acceptation of the word "to justify," in the Bible, is, to acquit from all charge, to declare the person to stand *right* in the eye of the law. It is the very opposite of "condemnation." And in this sense is the word commonly used among us. To "justify" is not, therefore, to infuse a principle of justice into the soul. It does not produce an inherent change of moral character. The import of this word is entirely distinct from that of "sanctification;" and this distinction must be carefully kept in view, if we would avoid error and confusion in the investigation of the subject.

That the word is commonly used in this declarative or forensic sense, in the holy Scriptures, might be evinced by an induction of numerous passages; let a few, however, suffice. God is said to be "justified" when he speaks: that is, he appears to be just. Christ is declared to be "justified in the Spirit:" his true character was manifested and vindicated. "If there be a controversy between men, and they come unto judgment, that the judges may judge them, then they shall justify the righteous and condemn the wicked." Deut. 25 : 1. Here we have the true import of the word as a forensic term, and standing in direct opposition to condemnation. And in Exodus, 23 : 7, it is said, "For I will not justify the wicked:" that is, I will not pronounce the wicked to be

just And in Proverbs, 17 : 15, "He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord." But to render a wicked man inherently righteous, is so far from being an abomination to the Lord, that even to be the instrument of such a change is followed by a great reward.

In the same sense is the word employed, Isaiah, 5 : 23, where transgressors are characterized as those who "justify the wicked for reward." Solomon in his dedicatory prayer, (1 Kings, 8 : 32,) says, "Then hear thou in heaven and do, and judge thy servants, *condemning the wicked*, to bring his way upon his head, and *justifying the righteous*, to give him according to his righteousness." Thus also is the word used by Paul, "Who shall lay any thing to the charge of God's elect? It is God that justifieth, who is he that condemneth?" "By the deeds of the law shall no flesh be justified in his sight." "Being justified by faith—freely by his grace." And in Romans, 4 : 5, God is said to "justify the ungodly."

Let it be distinctly borne in mind, that a state of justification is *the very opposite of a state of condemnation*, and there can be no material mistake respecting the true import of the word. He who is condemned is considered as a transgressor of the law, whose sins are still imputed to him; he who is justified is viewed as having, though not of his own, that which satisfies the law—he has the blessedness of the man to whom the Lord imputeth not sin, but to whom he "imputes righteousness without works."

The only method of obtaining the favor of God, which reason and conscience dictate, is, *doing the will of God* Moral agents, put on probation, if they persevere in obe dience during the period of their trial, are "justified," and confirmed in a state of integrity and happiness.

When an accountable creature, or a race of accountable creatures, fail in obedience, the penalty of the law, whatever it may be, is incurred, and must be endured.

Both justice and truth require the infliction of the punishment deserved, and threatened to transgressors. The justification of a sinner appears, therefore, at first sight, to be a thing impossible, in consistence with the divine attributes. To devise a plan by which sinners may be saved, and yet the law be maintained and justice satisfied, was beyond the wisdom of any creature: but what finite wisdom could not accomplish, the wisdom of God has found out; and to reveal this plan of salvation, and the terms on which the condemned creature may be made a partaker of it, is the great design of divine revelation. This is the mystery into which angels desire to look. It is the "good news" which the Gospel announces. It will be a theme of adoration and grateful praise, in heaven, through eternal ages; and all who shall arrive at heaven by this method of salvation, will sing a song peculiar to themselves, in which no others of the heavenly host can join, "Unto Him that loved us, and washed us from our sins in his own blood."

To understand *how God can be just and justify the ungodly*, let us contemplate the acknowledged circumstances of the case. God is a holy being, and his law is like himself, "holy, just, and good." This law cannot be set aside, or changed, in mercy to the offender, without reflecting dishonor on the Lawgiver. Better there were no law, than that its claims should be disregarded. Better that all creatures should cease to exist, than that any dishonor should be cast on the truth or justice of God. If the infliction of the penalty incurred was not a righteous act, such a penalty never would have been annexed to the law All hope of escape, founded on the idea that the law of God may be set aside, or its demands relaxed, must be vain; and all such hopes are impious, as they are founded on the supposition that God will "deny himself." Does not every transgressor, then, appear to be shut up to death?

Some may be ready to reply, that *God is merciful* as

well as just, and the sinner may hope in his mercy; and that to insist upon the rigid execution of law, in all cases, would expunge mercy from the divine attributes. It will also be alleged, that to represent the Supreme Ruler as inflexible in his justice, and requiring the utmost farthing of what is due from his frail creatures, *is* to exhibit him in an unamiable light.

This view of the subject seems plausible, and falls in with the prevalent opinions and feelings of men. But it ought to be considered, that if mercy be so essential to God, that he cannot but exercise it, unless he show himself severe and unamiable, then there is *an end of justice.* There can be no place for it in the dispensations of a merciful God. But "a God all mercy is a God unjust."

And let it be considered again, that upon these principles there was *no need of a Mediator* to expiate our sins, and propitiate an offended God. To the sinner God may indeed appear lovely, as divested of his righteousness, and equally good to the transgressor and the obedient subject; just as the criminal condemned by human laws, would esteem that judge amiable who pardoned his crimes, while upright citizens might view it to be inconsistent with his character as a righteous judge. But the inquiry should be, how would the divine character appear to intelligent and impartial spectators, if sin should go unpunished: how would this be viewed by the "holy angels?" And surely, with the word of God in our hands, we cannot hesitate to believe that God is just and holy, and that he "will by no means clear the guilty."

But *do not the Scriptures represent God as a merciful being?* and are not all invited to take refuge under the wings of his mercy? Yes: this is undoubtedly true. No attribute is more frequently and emphatically ascribed to God than mercy; and by no other is his infinite and divine perfection more gloriously manifested. Throughout the holy Scriptures, we have set before us a God

both just and merciful. Those attributes, therefore, as they exist in God, must be harmonious; and the exercise of the one, must, somehow, be consistent with that of the other. Let us, therefore, endeavor to discover how they may be harmonized, how the great Creator can be at the same time both "a just God and a Saviour."

One remark, before we proceed further, seems necessary to prevent mistakes. There *exists not the same necessity* for the exercise of mercy as of justice. God is obliged by the rectitude of his nature to be always, and in all cases, just; but he is not bound, in all cases where there are miserable sinners, to exercise mercy. The example of the fallen angels settles this question. Such an idea of mercy would destroy every idea of justice. There could remain no place for its exercise. Mercy, from its very nature, is free. To suppose any binding obligation to show mercy destroys its nature: it would then be confounded with justice. The true ground of distinction between justice and mercy is, that whilst the first is *obligatory*, the last is *free;* and may be bestowed or withheld at the pleasure of him who exercises it.

The true principle on which justice and mercy may be reconciled is, that *the claims of justice must be satisfied* in order to make way for the exercise of mercy. If no plan could have been devised by which the demands of the law—which are the same as the claims of justice—could be satisfied, then had the exercise of mercy been impossible in the government of a righteous God. But herein has the infinite wisdom of God been gloriously displayed by the plan of redemption: "Mercy and truth have met together; righteousness and peace have kissed each other." According to this glorious plan, justice and mercy are both manifested, in the most conspicuous manner, in the obedience of Christ unto death. In the cross these divine attributes not only harmonize but shine forth with brighter rays than any where else. Let it not be forgotten, that the difficulty in the

way of the exercise of mercy to sinners, required to be overcome, was nothing else than *the demands of inflexible justice, and the truth of God pledged in annexing the penalty of death to the law.* No plan of reconciliation or justification, which does not provide for the removal of this difficulty, is admissible or possible. I wish this point to be clearly understood, and indelibly fixed in the memory of the reader; for otherwise he will be in danger of being misled by false theories.

Let us then take an accurate survey of THE CONDITION OF A SINFUL MAN, under the righteous government of God. We take for granted, that the demands of the law of God are neither annihilated nor diminished in consequence of his transgression. Fallen man is as much under *obligation* to love God with all the heart, mind, and strength, as innocent man. It is a dictate of reason, that the obligation of no law is removed by transgressing it. Neither does the fact that the sinner has fallen under the condemnation of the law, free him from the *obligation to obey it.* Although some have held this opinion to prop up a rotten system, nothing can be conceived more absurd. This supposes the enduring the penalty of the law to be a full equivalent for perfect obedience. According to this, the man who had stood in the pillory for perjury, as long as the penalty of the law required, would be as deserving of esteem and of a reward, as the man who had completely obeyed the laws of his country. Then let it be distinctly kept in mind, that *on a transgressor the law has a double demand:* first, the original requisition of perfect obedience; and secondly, a demand that the penalty, according to the demerit of the offence, be endured. And before he can be justified according to this law, both these demands must be met and satisfied.

A mistake on this point has led many astray in regard to the nature of a sinner's justification. They have maintained that nothing else was necessary but that the

Surety endure the penalty of the law or make atonement for sin; and that nothing more is included in justification than the forgiveness of our sins. But if this were all, justification would leave the person in the same relation to the law in which Adam stood when created; that is, he would be free from the penalty, but would have no title to the reward of a righteous person. But the very word "justify" expresses much more. Strictly speaking, and excluding the merits of Christ, pardon and justification are incompatible; for the first supposes the person to have been a transgressor, the last that he has a righteousness fully answering the demands of the law: but when a sinner is *justified by faith in Christ*, while he receives remission of sins through his blood, he is accounted righteous, by reason of the perfect obedience of his Surety, rendered in his behalf.

Those who deny the necessity of the active obedience of Christ, as included in the meritorious ground of a sinner's justification, are driven to the necessity of maintaining, that the person must acquire a title to eternal life by his own obedience; and they suppose that this doctrine is inculcated in all those texts which speak of believers being rewarded "according to their works;" whereas, if eternal life was granted only in consequence of Christ's obedience, they allege all would share alike, and there would not be different degrees of glory among the saints in heaven. But this is to confound the title to eternal life with the degree of happiness to be enjoyed. As to the title, all do stand upon a perfect equality Heaven is as sure to the weakest believer as to the strongest; to the man who lived only to perform one good work, as to him that abounded in good works through a long life. But it does not follow from this that the happiness and glory of all believers shall be equal. All, it is reasonable to believe, will not have the same capacity of heavenly happiness; and it is meet, that they who have labored most and suffered most, should enjoy most hereafter. This furnishes a good rea-

son for what we find clearly taught by our Lord and his apostles, that in the day of judgment the good works of the righteous will be brought into public view; as well that they may furnish a measure of their respective rewards, as that they may furnish conclusive evidence of the sincerity of their profession.

Although the active obedience of Christ, as well as his sufferings and death, are necessary to a justifying righteousness; yet there is no necessity nor propriety in curiously endeavoring to separate the parts of our Saviour's finished work. As has been well remarked by a profound theologian, "*In his sufferings he obeyed, and in his obedience he suffered.*" His mediatorial work, like his robe, cannot be divided into separate parts. Still we can conceive of a distinction between that which was necessary to satisfy the precept, and that which was required to satisfy the penalty of the law. And if there were any uncertainty whether all the acts of Christ's obedience were strictly vicarious; yet it would be our safe course to exclude nothing which God has not excluded. When the apostle says, "by his OBEDIENCE many are constituted righteous," no man has a right to limit the word, which is left in holy Scripture without limitation.

Having seen that in order to a sinner's justification, the law demands a righteousness which shall answer both its precept and its penalty; let us next inquire, HAS JESUS CHRIST, THE MEDIATOR, PROVIDED SUCH A RIGHTEOUSNESS? And here it is comfortable to the convinced sinner to learn, that "He is the end of the law for righteousness to every one that believeth." That, "He of God is made unto us righteousness," and is called "THE LORD OUR RIGHTEOUSNESS." And that "there is no condemnation to them that are in Christ Jesus." That "He who knew no sin, was made sin for us, that we might be made the righteousness of God in him."

But why may not a sinner be justified by *his own* righteousness? For the best reason in the world: be-

cause he has none which will answer the law's demand. All will admit that the external obedience of an unrenewed man, whether to the moral or ceremonial law, cannot be a righteousness that a holy God can accept as the ground of his justification. Such a righteousness is, indeed, well described by the prophet, as "filthy rags." That which has no particle of real holiness in it surely cannot answer the demands of that holy law which requires "truth in the inward parts," and perfect rectitude in every thought and desire. It is therefore universally agreed among protestants, that "dead works," or mere external obedience, can justify no one.

Still, it is contended by some, that the "new obedience" of a sanctified soul may, by a gracious God, be received as a justifying righteousness. Others, to be more conformable to the language of Scripture, ascribe our justification to the single *grace of faith*, or *act of believing*. But we will now show that no works of ours, nor any holiness wrought in us, is the ground of our justification.

The arguments from which it is evident that our justification is *not on account of inherent holiness, or good works proceeding from faith*, are these:

Justification is *a sentence according to law;* but the law demands a perfect righteousness: the imperfect, though sincere obedience of the believer, is not a ground on which God, as a righteous Judge, can pronounce the sinner justified. Even if the believer could attain to perfection in this life, (which none ever did,) this would not answer for a perfect righteousness; for when a man stands in judgment before God, he must answer for the whole of his life, and not a part only. The believer cannot be justified by his evangelical obedience, because this *follows* his acceptance with God, and cannot therefore be its cause. The ungodly are the persons whom God justifies, therefore they are not justified by their own obedience, for they remain ungodly up to the very moment when they are justified.

The justification of the sinner, according to the apostle Paul, *excludes boasting;* but if a man is justified by his own works, of whatever kind, he has a ground of glorying; therefore justification is not by "works of righteousness which we have done."

Again, justification is entirely *gratuitous*, and therefore not by works of any kind. "Being justified freely by his grace." Now, between works and grace there is, according to Paul, an irreconcilable opposition as it relates to the ground of a sinner's acceptance. "And if by grace, it is then no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace, otherwise work is no more work."

It *detracts from the honor of Christ* and the merit of his mediatorial work, to ascribe justification, in whole or in part, to man's obedience. If it had been consistent with God's perfections to accept of an imperfect obedience from the creature, where was the need of a divine Mediator? Did Christ, the Son of God, come into the world and die on the cross merely to render the imperfect obedience of the sinner acceptable? This supposition is not honorable to the divine Redeemer, neither is it in accordance with holy Scripture. There *all* is ascribed to Christ's redemption—to his blood—to his righteousness—to his obedience. Christ is the foundation—the corner-stone—the way, the truth, and the life—the alpha and omega—the beginning and end of our salvation. He that glories must glory in the Lord. The everlasting song of the redeemed will be, "Not unto us, but unto Him that loved us and washed us from our sins in his own blood."

And what says *the experience of the children of God?* Are they willing to trust for salvation to such a broken reed as their own obedience? and are they disposed to detract any thing from the glory of the Redeemer in their salvation? Is there one among them who would wish to put in a claim for any part of the honor of this work?

But what need is there to argue a point which is so explicitly and positively decided by the pen of inspiration? "Therefore," says Paul, "by the deeds of the law, there shall no flesh be justified in his sight." And, as if to cut off all pretence that he meant the ceremonial law of Moses, he immediately adds, "for by the law is the knowledge of sin." Now, Paul tells us in another place *what law* produced in him the knowledge of sin, namely, the law contained in the ten commandments; for, says he, "I had not known sin, unless the law had said, thou shalt not covet." And this is given as a reason by the apostle, why there could be no justification by the law; for if a man was only convicted of one sin by the law, it is evident that justification, to him, by that law, is as impossible as if he had violated every precept. As justification and condemnation are opposite states in relation to the law, he who is condemned, if it were only for one sin, and that the smallest, never can be justified by a broken law. For one sin incurs the penalty; as it is written, "Cursed is every one that continueth not in all things written in the book of the law to do them."

Some dream of a new and milder law under the Gospel, by which believers are justified; but there is none such—there can be none such. The Scriptures never mention any other moral law than the law requiring perfect love, and which is summarily comprehended in the ten commandments. To this our Saviour continually appeals, as universally binding—as intended, originally, to give life to those who obeyed it; and as the perfect rule which all should follow. The apostles refer to no other law, as might be proved by numerous testimonies. Indeed, the very supposition of a change in the moral law is monstrous; it would imply a change in the Law-giver, which is nothing less than blasphemy.

God does, it is true, accept from his people an obedience mingled with defects and imperfections; but not as their justifying righteousness: it is for Christ's sake,

and because they are already "accepted in the Beloved." "Being justified freely by his grace, through the redemption that is in Christ Jesus," they are adopted into the number of sons and daughters; and having his righteousness imputed to them, or set down to their account, there is no condemnation to them. "Who shall lay any thing to the charge of God's elect? It is God that justifieth; who is he that condemneth?" It is said of believers, that "they are passed from death unto life, and shall never come into condemnation."

But we are said to be JUSTIFIED BY FAITH: how is this to be understood? This doctrine stands out prominently in the New Testament, and the Reformers considered it the cardinal point, or the centre of the christian religion. Luther, as far as doctrine was concerned, *commenced the Reformation by restoring this doctrine to its proper place;* and all true reformers, ever since, have placed justification by faith at the foundation of their system, and made it the burden of their preaching; and the neglect of this doctrine, or a disposition to explain it away, or not to maintain it in its simple and obvious meaning, is an evidence of a corrupt system of theology, and marks a deviation from the truth in other particulars. This doctrine is as essential in the system of divine truth as the centre of gravity in bodies: in both cases these points must be firmly supported, or the system falls.

But we return to the important question, how does *faith* justify a sinner? Certainly not on account of any merit in the *act* of faith. They who maintain this, fall into no less an error than substituting an act of our minds for Christ and his righteousness. Faith may, in a certain sense, be called a work; but it is not *as a work* that it justifies; or it would never have been, as it is, placed in strong contrast with works. Though faith be an act of obedience to the law of God, it is not such that it justifies. Hear what Paul teaches on

point: "Therefore we conclude that a man is justified by faith without the deeds of the law!" "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." To interpret this last phrase as though Paul intended to teach that *the act of believing* was the righteousness by which the ungodly are justified, would be to make him most palpably contradict himself; for that construction would not only make faith *a work* in the affair of justification, but *a substitute* for all other works; whereas the apostle, in this passage, says: "But to him that *worketh not*, but believeth in Him that justifieth the ungodly:" that is, who performs no works as a righteousness by which he expects to obtain the favor of God; but in regard to works, is considered, when justified, as an ungodly person; one who has no goodness of his own to plead—"*but believeth.*" Here faith must be considered as a mere instrument, or organ, by which Christ is received.

But why is it said to be "counted for righteousness?" For no other reason but because it is that act of the soul by which Christ, who is THE LORD OUR RIGHTEOUSNESS, is apprehended, appreciated, and appropriated. A reprieve is obtained by a great price from the king; the benevolent person who procured it offers it to the condemned criminal, who eagerly stretches out his hand to receive it. If his acceptance were made the condition of his deliverance, the case would be a striking parallel to the offer of pardon and the divine favor to a sinner. The blessings of the Gospel are suspended on the act of believing. This is, in fact, the cordial reception of the blessing. But who would think of ascribing merit to the mere act of receiving a pardon by a condemned criminal? As little reason is there for considering the act of faith by which we receive Christ's righteousness as either meritorious, or as standing in the place of a perfect righteousness, and accepted as such, though mani-

festly very far short of being all that the law demands.

But *how can the righteousness of the Redeemer be available to the justification of the sinner?* To this I reply, that from eternity Christ undertook, in the covenant of redemption, to satisfy law and justice for all who were given to him by the Father in that covenant—all who should believe on him. When incarnate, he bore their sins, and for them fulfilled all righteousness; did all that was required as a satisfaction to law and justice "As by the disobedience of one many were made sinners, so by the obedience of one shall many be made (constituted) righteous." "He is the end of the law for righteousness to every one that believeth." Now if the union, by covenant, between the first Adam and his posterity was so close, that by his fatal transgression they all died, why may there not be formed a union as intimate between Christ and his people? This is the very principle on which the apostle argues in the fifth of Romans. But the children of God are, "by nature, children of wrath even as others." They, in their natural condition, are under the curse of the law; for we read, that "Christ was made a curse for us, to redeem us from the curse of the law." They continue aliens from the commonwealth of Israel, until, by the gracious intercession of their Redeemer, the Holy Spirit is sent to bring them to Christ. On their part, faith is the act by which they receive Christ. This consummates the spiritual union between him as the Head, and them as the members. This union is of such a nature, that, in law, whatever the Surety has done or suffered, can be set down to their account; or as the apostle's phrase is, "righteousness is imputed to them." By having this perfect righteousness reckoned to them they are instantly and completely justified. God is now reconciled to them through the death of his Son. All their sins are freely pardoned, and they are adopted as sons, and immediately made heirs of eternal life. Here then we see how faith justifies as an instrument of union and reception; and in

what sense it is "counted for righteousness." We also see how a contrast can be set up between faith and works—between grace and debt.

But although faith alone justifies, and justifies not as a work; yet it is *a working faith* which justifies. It is the fruitful principle of sanctification, and of all evangelical obedience, or good works. And as there is a "dead" as well as a living faith; and many have been deceived by glorying in the former, while they were destitute of the latter, we should guard this point with especial care. The doctrine of justification by faith, without works, is very liable to be perverted and abused by carnal men; who vainly dream of being saved *in*, not *from* their sins. This corrupt leaven began to ferment in the church, in the days of the apostles. James wrote his epistle with a view to detect and expose this dangerous error. He seems, at first view, expressly to contradict what the apostle Paul had taught; for he says, "Ye see, then, how that by works a man is justified, and not by faith only." But when the context is impartially considered, the appearance of contradiction vanishes, and we find his doctrine harmonious with that of Paul; for he is speaking of a mere nominal "dead faith," which manifested itself by no good works. No man was ever justified by such a faith. He is not speaking of that justification which takes place when a sinner first believes—the only foundation of which is the merit of Christ—but he is speaking of that justification arising from the evangelical works of believers, *by which their faith is proved to be genuine*, and their profession is evidenced to be sincere; and with which acts of obedience God is also well-pleased; for he will not "forget the works of faith and labors of love" of his own dear children. The instances which he gives, especially that of Abraham, show his meaning plainly enough. "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" But Abraham was in covenant with God, and of course justified a long time before he per

formed this act; but this proved his sincerity, and the strength of his faith. By that extraordinary act of obedience, in which Abraham, without hesitation or reluctance, offered up his only and well-beloved son at the command of God, he met the approbation of his Maker; and this approbation was publicly expressed, which expression of divine favor is, by James, without much departure from the usual signification of the word, termed "justification," and is of the same kind with that public approbation of the good works of the righteous, which will take place at the day of judgment, which is also called justification by our Lord. "For," says he, "by thy words thou shalt be justified." Matt. 12 : 37. Many, however, in reconciling James with Paul, choose to interpret the word *justify*, as used by James, to signify the manifestation of the sincerity of our profession of faith in the sight of men: to which I make no objection, as this interpretation doubtless accords with truth; but I consider what I before stated, as the precise meaning of this apostle.

As the word justification is borrowed from the proceedings of courts of justice, and is therefore said to be a forensic term, I will, by way of illustration and practical application of the subject, suppose the case of *a convinced sinner arraigned before the tribunal of God*, to be tried for the actions of his whole life. The Judge being omniscient and infinitely just, can neither be deceived nor biassed. The rule of judgment must be his own perfect law: no other standard of right can be admitted or conceived of in this court. The demands of this law are, perfect obedience in heart and life: all deviations from the law, even in thought and desire, as well as in word and deed, are marked as sins. If any man had uniformly done all that the law required, he might be adjudged to the possession of eternal life on account of his own obedience; that is, he would be justified by his own works. The language of the law is,

"He that doeth these things shall live in them." "This do, and thou shalt live." "The law was given unto life."

But the person arraigned is *conscious that he is a sinner*, and therefore cannot possibly be justified in this way. While his conviction is partial, and his knowledge of sin indistinct, he very naturally makes efforts at amendment and reformation. His ignorance of the extent and spirituality of the law leads him to hope that he can make, by future obedience, a compensation for the past. But increasing light convinces him that these hopes are utterly fallacious; for he finds that no future obedience, however perfect, would have any effect to cancel the debt already contracted; and he now finds, by sad experience, that he cannot keep the law perfectly for one moment.

Under this conviction we suppose him to stand arraigned before the heart-searching Judge; and when confronted with the law and a list of his sins—of omission as well as commission—of thought, word, and deed, with all their aggravations, what plea can he offer? what defence can he make? Alas, he attempts nothing of the kind. *His mouth is stopped.* He stands speechless before his Judge. Or rather, he acknowledges every thing. He admits every charge to be true. He joins in his own condemnation; and justifies God for the sentence which he is convinced that justice requires him to pronounce. He sees no way of escape; for all his vain refuges in which he once trusted are now swept away. And he expects nothing else but that he shall be sent away into everlasting punishment. But under this awful conviction, he brings no complaint against the law which condemns him, nor against his righteous Judge. He takes all the blame and guilt to himself, and fully "accepts the punishment of his sins," as a just award. His language is like that of David, "Against thee, thee only, have I sinned and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest."

He has, indeed, heard of a proclamation of mercy; but though it excites a vague, trembling hope, that relief is possible, yet *he sees not how it is possible for him to escape* from the grasp of inflexible justice in which he is held—for now he dares not even ask that the law which condemns him should be either set aside, suspended, or relaxed. Any thing of this kind his enlightened conscience correctly judges to be altogether out of the question. No doubt, this is an awful moment in the existence of the sinner, and he is ready to give himself up for lost.

But hold—AN ADVOCATE rises in the court, and offers to undertake his cause. And it is ONE who has the ear of the Judge, and who appears in the sinner's own nature. It is the incarnate Son of God, who says to the convicted sinner, "Commit your cause to me with confidence, and I will bring you off victorious. However deep your guilt—however multiplied your transgressions, a full and free pardon will be sure, the moment you *trust yourself into my hands.*" And then, to encourage confidence in his ability, he shows that he *has rendered an infinitely meritorious obedience* to this very law; and has in his own body endured the curse which it denounces upon transgressors; and that he has acquired the right to obtain the redemption of all to whom this righteousness shall be applied.

The convinced sinner sees with joy and astonishment, that *there is a way* in which all his grievous sins can be pardoned, and he be restored to the favor of a justly offended God. Now he believes with all his heart. Now he accepts the kind offer of the Saviour to be his advocate. Now he commits himself, and all his soul-concerns, into the hands of a faithful Redeemer. Now his burden of grief is removed, and he rejoices in the riches of grace in Christ Jesus; and his heart, hitherto so insensible, melts into love and gratitude. And now, though he may have confidence that his sins are all blotted out, and shall never rise in remembrance against

him, yet his heart breaks with ingenuous relentings, and godly sorrow gushes out in a flood.

He can now look up with humble confidence to his Judge, and plead the perfect righteousness of his SURETY. He sees that God is propitiated by the meritorious sacrifice of his own Son; and feels that a blessed reconciliation has taken place between him and his God. For, on the part of God, his anger is appeased. He is well-pleased with his own dear Son, and with all who stand robed in his perfect righteousness; and as to his own enmity against God and his government, he finds that it is *slain by a view of the cross;* and already he begins to experience something of the sweet spirit of *adoption;* and the *hope* which maketh not ashamed springs up in his breast, never more to leave him, but to be, in all temptations, troubles, and storms, as "an anchor to his soul, sure and stedfast, entering into that within the veil."

Thus is the sinner actually JUSTIFIED BY FAITH in Christ Jesus. There is no longer any legal condemnation to him; for though he sin (and there is no man that liveth and sinneth not) his ADVOCATE ever lives to intercede for him, and to plead for his pardon, the complete atonement which he has made. And a soul once justified never can fall again under the condemnation of the law, unless Christ should cease to intercede, or should no longer apply to his benefit his own perfect righteousness. Clouds and darkness may often obscure his evidences of sonship, and his comfort may be greatly interrupted through his own remaining unbelief, and the temptations of the adversary; but none shall be able to pluck him out of the hands of his heavenly Father, nor out of the hands of his ever-faithful Shepherd.

After this account of the Gospel-method of a sinner's gratuitous justification, will any still bring forward the old stale objection—that by this plan we are overthrowing the obligation of the moral law, and *undermining the foundations of morality and good works?* If there

be any such objectors, let Paul answer them: "Do we make void the law through faith? God forbid; nay, we establish the law." "Shall we continue in sin that grace may abound? God forbid; how shall we that are dead to sin live any longer therein?" Some did indeed slanderously report of the apostle and his fellow-teachers, that they said, "Let us do evil that good may come." Concerning all who would say this, Paul declares, that "their damnation is just."

And what does uniform experience testify in regard to the lives of those who maintain this doctrine? Are they more loose in their lives than others? Have they not, in all ages, rather been the humble, painful, imitators of Christ? So far are they from pleading any exemption from the law as a rule of life, or taking occasion to indulge in sin because grace abounds, that they "delight in the law of God after the inner man"—hunger and thirst after righteousness—and feel the remainder of sin dwelling in them to be their greatest burden and sorest affliction, which causes them to groan, and to exclaim with Paul, "O wretched man that I am, who shall deliver me from this body of death!" Justifying faith works by love, and love is the very spring and essence of all holy obedience. Gratitude impels the reconciled sinner to be zealous for good works. "The *love of Christ constraineth* him." He feels that being "bought with a price," he is "not his own," and should "glorify God in his body and spirit, which are God's."—(See cover.)

THE END.

No. 394.

CHRISTIAN LIBERALITY

EXPLAINED AND ENFORCED.

Extracted from "Mammon, or Covetousness the Sin of the Christian Church."

BY REV. JOHN HARRIS.

SECTION I.

CHRISTIAN LIBERALITY EXPLAINED.

To assert that the cause of christian liberality exhibits no sign of improvement, would only evince insensibility to obvious facts, and ingratitude to the great Head of the church. Even the feeling which has called for "an essay, bearing upon selfishness as it leads us to live to ourselves, and not unto God and our fellowmen," is to be viewed as an indication that many a christian more than ever deplores that selfishness. While the ready assent which is generally accorded to every faithful appeal as to the necessity of increased liberality to the cause of God; the growing conviction of the church, that, compared with what will be done, we are at present doing nothing; the approbation with which every new expedient for augmenting the funds of benevolence is hailed; the streams which appear in almost every new channel of mercy as soon as it is opened; and the increase of funds which our great benevolent institutions have almost annually to announce—all concur to show that the church is not only dissatisfied with its past parsimony, but is gradually awaking to the claims of christian liberality.

But, pleasing as the circumstances are, it must be remembered that they are little more than *indications*

of improvement. All the great defects in the charity of the christian church remain, with very slight modifications. It is still adapted to a former state of comparative inactivity, rather than to the present period of christian enterprise. It waits for impulses and appeals. It wants calculation, proportion, and self-denial. It does not keep pace with the growing demands of the kingdom of Christ. It wants principle and plan. The great current of christian property is, as yet, undiverted from its worldly channel. The scanty rills of charity, which at present water the garden of the Lord, and the ingenuity and effort employed to bring them there, compared with the almost undiminished tide of selfish expenditure which still holds on its original course, remind one of the slender rivulets which the inhabitants of the East raise from a river by mechanical force to irrigate their thirsty gardens; the mighty current, meanwhile, without exhibiting any sensible diminution of its waters, sweeping on in its ample and ancient bed to the ocean.

By unwearied diligence, the art of *acquiring* money has been well nigh brought to perfection. Nor can we think of the thousand ways in which it is squandered and dissipated by artificial wants and worldly compliances, without deploring that the art of *wasting* it by the most expeditious methods should exhibit, as it does, the finish and completeness of a system. The art of *using* it, so as to make it produce the greatest measure of happiness, still remains to be practiced. This, indeed, the Gospel alone can teach, and has taught from the beginning. In the early age of the christian church, the heavenly art of embalming property, and making it immortal, was not only known but practised; but, like the process of another embalming, it has now, for ages, been practically lost. Not that its principles have been unknown; these have always presented themselves on the page of truth, in lines of living light. But though

benevolence has never been unknown as a theory, the perverting influence of a worldly spirit has been rendering it more and more impracticable as an art. So that now, when the obvious application of its principle is pointed out, and the necessity for carrying those principles into practice is daily becoming more urgent, we begin to be aware of the vast distance to which the church has been drifted from the course of its duty by the current of the world, and how difficult it will be to effect a return.

As an important preliminary to such a return, it should be our first concern to repair to the living oracles of God, and there, in an humble devotional spirit to *inquire his will on the subject.* This, of itself, would be gaining an important step. It would be proclaiming a wide secession from the world; for, while the ungodly act and feel as if their property were absolutely and irresponsibly their own, we should be thus acknowledging that we hold our property from God, and that we feel ourselves bound to consult his will as to the manner of using it. The unreflecting christian who is content with appearances and professions, no doubt imagines that this distinction between the church and the world exists already. Because he has heard, until the sound has become familiar, that all we have and are belongs to God, and has never *heard* the proposition contradicted, he fancies that, on this point, all is well. But it is precisely because christians generally have *practically* repealed this principle, and trampled it under foot, that the spirit of benevolence has almost been lost from the church. While the practical recognition of this single principle, simple as it is, familiar and admitted as it is in words, would of itself produce an unimagined change in favor of evangelical charity. Geologists tell us that were the poles of the earth to be shifted but a few degrees, the ocean would rush towards the new equator,

the most solid parts of the globe give way, and the earth assume an aspect entirely new. The solitary principle *that we hold our property as subordinate agents for God*, were it only felt, embraced, allowed to have unobstructed operation in our practice, would, of itself, be sufficient to break up the present system of selfishness, and to give an entirely new aspect to the cause of benevolence.

Let the christian reader, then, seek to have this principle wrought into his mind as an ever-present conviction. Let the recollection of his property, and the idea of God as its supreme owner, stand together in his mind in close and constant union. Let him remember that the supreme proprietorship of his property is in the hands of God as really as the salvation of his soul is; and that the will of God is law here, as much as in the more spiritual domain of faith. What would his conduct be, had he been left the executor of that property by a wealthy friend? Would he not have been frequently recurring to the *will* of the testator, that he might not misapply the least fraction? His *supreme Friend* has given him the use of certain property, accompanying the grant with a specification of his *will* concerning its application. Nothing but an humble, grateful, obedient heart is necessary in studying that will, in order to find that it descends to rules, limitations, and directions, of the most clear and minute description. And it is only by keeping these requirements constantly open before him, and returning to study them daily in that spirit, that the christian can escape the danger of appropriating and misapplying that which belongs to his Lord and Master.

In the scheme of evangelical charity, the *principle* which actuates the giver is of paramount importance. "He that giveth, let him do it with simplicity." The Gospel rejects alike the tax which is reluctantly paid by fear, the bribe which is given to silence importunity,

the sacrifice which is offered to a vain ostentation, and the price which is intended to purchase a place in the divine favor, or as a ground of justification before God. The only offering which it accepts is that which originates in a principle of love and obedience to Christ, and which hopes and asks for divine acceptance through him alone. It takes the christian to the cross, and there it aims to touch all that is tender and generous in his nature, while it says, "Ye know the grace of our Lord Jesus Christ, that, though he was rich, for your sakes he became poor, that ye, through his poverty, might be rich." And having made its appeal at the cross, having provided and plied him with the grand motive of redeeming love, it will accept nothing which overlooks the constraining influence of that principle.

Familiarity with large sums of money may lead a person to make benefactions as munificent as the heart of charity could wish. Animal generosity may act the donor with all the promptitude and easy grace of charity herself. But "though I bestow all my goods to feed the poor, . . . and have not charity, it profiteth me nothing." The absence of evangelical love is the want of the incense which alone could impart to the sacrifice a sweet-smelling savor unto God. And while its absence would reduce the collected gifts of a nation to penury itself, its presence imparts to a widow's mite a value which God appreciates, and by which heaven is enriched. It turns "a cup of cold water" into a sacramental symbol; for it is given "in remembrance of Christ." Suspended from the throne of heaven, it transmutes the least gift that may be hung on it into a jewel destined to augment the glory of Him on whose head are "many crowns"

That which constitutes the superiority of evangelical piety, as a self-propagating and diffusive system, to every form of false and heterodox religion is, that it has for its great actuating principle *the love of Christ.* This

is "the seed in itself;" the leaven which shall never cease to ferment till it has leavened the entire mass of humanity. Hence, every thing which would obtain acceptance with God must exhibit marks of the assimilating and sanctifying power of this principle. Nay, every thing which would find favor in the eyes of the christian himself, even his own acts and offerings of charity, must bear evident relation to Christ, or receive the condemnation of his own grateful heart. In the exercise of a holy jealousy for his blessed Lord, he is led to scrutinize his motives, to trace his benevolence to its source, to examine whether or not it took its rise at the cross; and, if it did not, he finds cause for penitence and humiliation before God. Thus, while false religion makes his alms-deeds a substitute for piety, the Gospel heightens benevolence into one of the most spiritual and improving duties the christian can perform. For, by imbuing his heart with the love of God, it enables him to taste the godlike enjoyment of doing good; and, by teaching him to refer all his acts of benevolence to Christ, to perform them as expressions of gratitude to him, to hope for their acceptance through him, and to pray that they may tend to his glory, it keeps him near to the cross, in an atmosphere of spiritual and elevated piety. And when once he has become native to the element, when the expansive, delightful, irresistible power of the Saviour's grace has become his ruling motive, he would feel an inferior principle to be little less than degradation and bondage. He accounts the costliest sacrifice he can offer as poor; resents the limits which a cold and calculating selfishness would impose on his offerings as chains and fetters; and if called to pour forth his blood as a libation on the altar of christian sacrifice, he would feel that he had rendered an ample explanation of his conduct, by saying, with the apostle, "The love of Christ constraineth us."

In order that our benevolence may become a valuable habit, *it must be provided with regular resources.* No thing good or great can be effected without *plan.* In their own worldly business, men perceive the importance of method; and, if they would render their liberality efficient, they must adopt a system for that also. On this subject the Gospel itself prescribes—"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." "By which," saith Paley, "I understand St. Paul to recommend what is the very thing wanting with most men, *the being charitable upon a plan;* that is, upon a deliberate comparison of our fortunes with the reasonable expenses and expectations of our families, to compute what we can spare, and to lay by so much for charitable purposes."

To take indeed a *weekly* account how God hath prospered us, is not, in all cases, possible; but the spirit of the direction would be equally satisfied, if, on taking the account at other *stated* times, we only lay by for God as he hath prospered us. Owing to the want of a plan like this, the cause of Christ is often an unwelcome and an unsuccessful applicant; selfishness, which has always the advantage of being able to be the first claim ant, squanders in superfluities what conscience would have devoted to God; and many, it is to be feared, from not having wherewith to answer the calls and impulses of charity as they arose in the heart, have at length lost the very disposition to do good. While the advantages arising from the adoption of such an arrangement are numerous, we are under less temptation to withhold our charity; our duty is made more *convenient* by rendering it thus in easy installments; our love to Christ is more gratified by being able to present him in the end with a larger offering; the hand of God is regularly recognized in our worldly affairs; his presence is invited, so to

speak, into the very heart of our prosperity, whence the world is most anxious to exclude him, invited to audit the account of our gains; our offerings are presented with cheerfulness, because they come from a fund designed expressly to no other end than charity; and the cause of benevolence, no longer a dependant or precarious charity, is welcomed and honored as an authorized claimant, a divine creditor, while what we retain for our own use is divinely blessed by the dedication of the rest to God.

Nothing that is good or great, we repeat, can be effected without plan. Business, to be successful, must be conducted on system; and why should not the book which records the occasional and the regular contributions of charity be kept and inspected as carefully as the ledger of trade? Covetousness plans for selfish purposes; and why should not benevolence counterplan, and organize its resources for objects of divine philanthropy? Political economy plans for national purposes; and why should there not be an ecclesiastical economy to systematize its resources of that kingdom which is not of this world? We desire not a revival of sumptuary laws to restrain extravagance in diet and dress, but a tax self-levied on all the luxuries and indulgencies of life. We ask not for an inquisitorial Roman *census*, but for a conscientious assessment of all the property of the christian church, so scrupulously made and regularly repeated, that, like that ancient republic, we may have accurate returns, from time to time, of all the statistics of the christian empire, and may know our resources for war with the kingdom of darkness.

But what *proportion* of our income ought we to devote to charitable uses? If christian love be permitted to answer this question, and assign the amount, there is no reason to fear a too scanty allowance. On the other

hand, if selfishness be suffered to decide, there is ground to fear that even an inspired reply, could such be obtained, would be heard only to be overruled. Besides which, the Gospel of Christ, in harmony with its great design of establishing a reign of love, leaves its follow ers to assess themselves. It puts into their hands, in deed, a claim upon their property, but leaves the question, *how much?* to be determined by themselves. In assisting them to fill up the blank with the proper assessment, the only step which it takes is to point them to the cross of Christ; and, while their eye is fixed there in admiring love, to say, "How much owest thou unto thy Lord?" "Freely ye have received, freely give."

It must be quite unnecessary to remind the christian, that a principle of justice to man must be laid as the basis of all our calculations on this subject. "For I the Lord love judgment, I hate robbery for burnt offering." To present him with that which his own laws of justice would assign to another, is to overlook the claims of even ordinary honesty, and to make him the patron of unrighteousness. But, while the worldling looks on justice as the only claimant on his property, and concludes that when *that* is satisfied, he may warrantably sacrifice the whole remainder to himself, the christian views it only as a preparation for sacrificing to God.

It is observable that Abraham and Jacob, on particular occasions, voluntarily devoted to God--what afterwards became a Divine law for the Jewish nation—*a tenth* of their property. Without implying that their example has any obligation on us, we may venture to say, that *one tenth* of our whole income is an approved proportion for charity, for those who, with *so* doing, are able to support themselves and families. For the more opulent, and especially for those who have no families,

a larger proportion would be equally easy. For some, one-half would be too little; while, for others, a twentieth, or even a fiftieth would require the nicest frugality and care. Indeed, of many among the poor it may be said, that if they give *any thing*, they give their *share*—they *cast in more* than all their brethren.

But, in determining the proportion to be made sacred to God, the christian would surely rather exceed than fall short of the exact amount. *With* whom is he stipulating? *For* whom is he preparing the offering? Well may the recollection put every covetous thought to instant flight; tinging his cheek with shame at the bare possibility of ingratitude; and impelling him to lay his all at the feet of Christ. Only let him think of the great love wherewith Christ hath loved him; only let him pass by the cross on his way to the altar of oblation, and his richest offering will appear totally unworthy of Divine acceptance. When Christ is the object to be honored, the affection of the pardoned penitent cannot stop to calculate the value of its alabaster box of precious ointment—that is an act to which only a Judas can stoop—its chief and sole regret is, that the unction has not a richer perfume, and a higher value. When a Zaccheus finds himself standing, a sinner saved by grace, in the presence of the Being who has saved him, he exclaims, "Behold, Lord, *the half* of my goods I give to the poor; and if I have wronged any man by false accusation, I restore unto him four-fold." Covetousness, a moment before, was enthroned in his heart, but now it is beneath his feet. A moment ago wealth was his idol; but now its only value consists in furnishing him with an offering of love to Christ. *What things were gain to him, those he counted loss for Christ.*

And as the great principle of love to Christ will not allow the more opulent to give scantily, so neither will it permit the poorest to come before him empty. It was

one of the Divine enactments even of the legal dispensation—*None shall come before me empty.* But that which was matter of law with the Israelite, the christian will seize as a golden opportunity for evincing his love to Christ; and will bring, though it be only a grain of incense for an offering, or a leaf for that wreath of praise and honor which the church delights to lay at the feet of Christ. Whatever Scripture example others may profess to copy, he will select the example of the benevolent widow; and, while others content themselves with only admiring it, he will often reflect on its imitableness. Nor will the language of the apostle be ever heard by him but as an address to himself, "Let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." "These hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Agreeably with these sentiments, the man who, at one time, imagined that his poverty quite exempted *him* from the obligations of charity, and only rendered him an *object* of it, is no sooner made the partaker of grace, than he feels himself impelled to place some offering on the altar of christian benevolence; and, with the ready eye and hand of affection, he soon detects, for this end, some small superfluity which can be retrenched, or some leisure time which can be profitably employed. And when his mite-like offering, the fruit of hard self-denial, or of the sweat of his brow, is presented, nothing could inflict on his grateful heart a deeper wound than to see that offering rejected on the ground of its comparative insignificance, or of his supposed inability to give it. It is the offering of a sinner's gratitude to a Saviour's love, and heaven rejoices over the oblation.

A well-digested scheme of charity will be considerate in the selection of its *objects*. The benevolence which has not prudence for its almoner, may create the evils which it meant to destroy.

If there be any danger in this respect, in the present day, it does not lie so much in the choice of wrong objects, as in the neglect of some right ones. The principles of benevolent institutions are now so well understood; every new candidate for patronage is so open to inspection, and the streams of charity so steadily watched from their rise to the point of their destination, that there is little more than the bare possibility of any benevolent institution existing long in a state of abuse, or so as to generate more evil than good. Whatever danger now exists, arises from the rapid multiplication of new objects, and the consequent liability of the old ones to desertion; and still more, perhaps, from the liability of those minor objects which relate exclusively to the bodily welfare of man, being eclipsed by the surpassing grandeur and magnitude of such as relate to the infinite and the eternal.

If, fifty years ago, a patron of the benevolent institutions of that day could have been foretold of the number, the magnitude, and the revenues of the great evangelical societies which at present adorn our land, he might surely have been excused for fearing that the objects of *his* regard would, in consequence, be displaced and forgotten. But the event has shown that his fears would have been unfounded. Experience demonstrates, that the heart which responds to the cries of a world perishing through lack of knowledge, is the heart which most readily thrills at the cry of bodily want; that those who care most for the souls of the heathen, are among the most active agents of patriotic and local charities; that genuine christian charity, while it leaves no object unattempted on account of its vastness, overlooks none on

account of its minuteness. Copying, in this respect, the example of Him, who, in his way to the cross to save a world, often stood still to give health to the sick, and to wipe away the tears of the mourner; sowing, at each step, the seeds of those various institutions of mercy which are still springing up in his church; and who, while suspended on the cross, in the crisis of human redemption, still thought of his filial relation, and tenderly provided for a mother's comfort.

But the limited resources of the christian philanthropist, compared with the number and diversity of the objects soliciting his aid, render selection indispensably necessary. On the one hand, he must not confine his regards to objects purely religious, though of the loftiest and most comprehensive order, to the neglect of that charity which draws out its soul to the hungry, and which visits the fatherless and widow in their affliction; and, on the other, he must not limit his attentions to the wants of the life that now is, and remain an uninterested spectator of the efforts which are made around him to save a world from perdition. The two classes of objects should be combined in his regards. By descending to the one class, he will be keeping his benevolent feelings in a healthy, active, vigorous state; and, by ascending to the other, he will be giving them scope and expansion, diffusing and multiplying them over the whole field of mercy. By a wise distribution of his means he may connect himself with all the objects of beneficence, from the casual relief of the mendicant, to the combined, systematic, and mighty project of the christian church to make the Bible the book of the world. And as he marks the graduated scale of christian charities, which stands between these two extremes, he will conscientiously consider which are the charities that call for his especial aid, and the proportion of support which each demands.

But who does not feel that the era of effective christian benevolence has yet to commence? Let him sketch the most simple scheme of benevolence which the Gospel can approve, and he will perceive, at every step, that he is writing the condemnation of the church. Compared with the time, indeed, when next to nothing was contributed to the cause of Christ, we may now be said to give much; but compared with what *ought* to be, and with what we are persuaded *will* be, consecrated to God, we are still contributing next to nothing. The sentiment of the church on the subject of property, is, as yet, very little elevated above that of the world; deep-rooted worldly notions have yet to be eradicated; and the right use of wealth, in its relation to the cause of Christ, to be taught and enforced as an essential branch of christian practice. The great lesson taught by our Lord's voluntary selection of a state of poverty, is yet to be fully understood; the application of many plain passages of Scripture to be made; doctrines, startling to selfishness, to become familiar and welcome; sentiments, already familiar, to be enlarged and practically applied; the word *benevolence* itself to be differently understood; the demon of covetousness to be cast out of the church, and the whole economy of benevolence to be revised.

And who, with the word of God in his hand, but must feel that an era of enlarged christian liberality is hastening on? Prophecy is full of it. As often almost as she opens her lips on the subject of Messiah's reign, the consecration of the world's wealth forms part of her song. "To him shall be given of the gold of Sheba." "The merchandise of Tyre shall be holiness to the Lord; it shall not be treasured nor laid up." "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God"

"Kings shall bring presents unto him;" "they shall bring gold and incense;" and into his kingdom "they shall bring the glory and honor of the nations." Wealth, which for so many ages had robbed him of his glory, and which in so many idolatrous forms had been erected in his stead, shall be brought to his altar, and employed as the fuel of a sacrifice in which the heart shall ascend as incense before him. It will then be felt that the highest use to which wealth can be applied, is to employ it for God; that this is the only way to dignify that which is intrinsically mean; to turn that which is perishing into unfading crowns and imperishable wealth. As if the image and superscription of Christ instead of Cæsar—as if the hallowed impress of the cross itself were visible on all the currency of earth, his people shall look on all their wealth as the property of Christ, and be constantly meditating the means of employing it most advantageously for his glory. In wedding his church, it shall then be felt that he wedded her wealth also; and, bringing it forth, and placing it at his feet as a part of her poor unworthy dowry, she shall wish that, for his sake, it had been ten thousand times ten thousand more.

Now, the only distinction is between him that gives a little, and him that gives nothing; then a new classification will have obtained. There will be no one in the church who gives nothing; his place will be occupied by him who only gives little—by which will be meant him who, whatever the *amount* of his gift may be, gives only from his superfluity; while the honorable title of the *benevolent* will be reserved for such only as deny themselves in order that they may give more. Self-denial, if not synonymous with benevolence, will then be considered an essential part of it. He who gives nothing, will be looked on as an avowed enemy to the cause of Christ; he who only gives a little from his su-

perfluity will be considered covetous; and he only who adds to his superfluity the precious savings of self-denial besides, will be honored as truly charitable.

The christian will then look on himself in the light of a channel between God and his fellow-creatures—a channel prepared expressly for receiving and conveying the overflowings of the fountain of goodness to those around him; and, accordingly, he will be "ready to distribute, willing to communicate." Not content with the slender supplies of his own property, he will seek to excite the liberality of others; to become their almoner; to swell the streams of his own charity by the contributions of others. And thus he will at once be the means of keeping the benevolence of his brethren in activity; of bringing greater glory to God, and of doing greater good to the world.

The christian parent will not then be content with teaching his children the art of getting money most easily and respectably, or of spending it most advantageously to themselves; he will train them to habits of benevolence; impress them early with "the value of money" for the cause of Christ; show them, that in its subserviency to that cause consists its chief value; that they should labor with their hands rather than be destitute of the means of giving. He will make it an indispensable object of their education to render them proficients in the art of employing their substance to the glory of God.

As far as his means enable him, he will pray only to give, and give only to pray. His every prayer will contain a petition for a more abundant outpouring of the spirit of christian liberality and dedication; and the very feeling which impelled him to utter the petition, shall impel him, when he rises from his knees, to devise liberal things. And then, having gratified the divine impulse to the utmost extent of his means, he will hasten

to unload his grateful heart before God, and to say, "Who am I, that I should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." Nay, could he command and set in motion all the benevolent agencies in the universe, the same godlike motive which led him to do so, would then impel him to the throne of God to obtain *his* efficacious blessing upon the whole. Having put all human agency in requisition, he would labor and wrestle in prayer, to engage the infinite love and power of God.

He will receive every accredited applicant for the cause of Christ, as a messenger deputed from Christ himself. And, as if his blessed Lord were standing before him, and saying, "I am hungry, will you not feed me? I am thirsty, will you not give me drink? I am a stranger, will you not take me in? My cause is languishing for want of support, will you not aid it?" He will hasten to bring forth his all, and say, "O Lord my God, all this store cometh of thine hand, and is all thine own." In doing this, indeed, he would only be copying the example of the benevolent widow; but though that example received the sanction of Christ, and as such was intended to be *more than admired* by his church, yet who could imitate it at present, without incurring, not from the world only, but from the great majority of christian professors also, the blame of great improvidence? But, then, her conduct shall be regarded as *exemplary;* and the Saviour himself will undertake the defence of her imitators, and say, "They loved much, for they have much forgiven."

Now, the christian professor too commonly allows his *regular contribution* to check his liberality, to prevent his giving more than the stipulated sum, though there are times when his benevolent impulses would prompt him to exceed that sum; then he will regard his subscription only as a pledge that he will *not give*

less, but as leaving his liberality open to all the impulses of an unrestricted benevolence. Now, he is too often disposed to shun the applications for charity; and if he is overlooked and passed by, to view it as a fortunate escape; but then he will do good *as he hath opportunity* —creating the opportunity which he cannot find already made to his hands. Now, his ability exceeds his inclination; but then his inclination will be greater than his ability; like the Macedonian christians, of whom the apostle testifies, "I bear them record, that to their power, yea, and beyond their power, they were willing of themselves." Instead of being charitable only on comparative *distraint*, he will often anticipate application, and surprise the agents of beneficence by unexpected gifts; thus strengthening their faith in God, and inciting them to enlarge their designs for the kingdom of Christ: like the same believers, of whom the apostle records, that, instead of needing to be solicited, they entreated him to accept their contributions—"praying us with much entreaty to accept their gift." Like the happy parent of a happy family, he will hail every newborn claim on his resources, and cheerfully deny himself in order to support it. And instead of giving, as he now does, as scantily as if he only aimed to keep the christian cause from famishing, he will then act on the persuasion that his own enjoyment is identified with its growth and prosperity.

And let it not be supposed that, during that happy period, it will be necessary to the support of the christian interest, that its friends should live in a state of *comfortless* self-denial. The *prevalence* of the benevolent spirit will render this superfluous. When the thousand drains of selfishness are cut off, the cause of Christ will easily find an abundance from his friends, and will leave an abundance to them all. When every man brings his all to Christ, every man will be able to

take away with him again an ample supply for his most comfortable subsistence. When every fresh convert to Christ becomes a willing supporter of his interest, the accession of numbers will increase its *supplies* more rapidly than its *wants*.

O, happy period! Holiness to the Lord shall be written, not only on common things, but on those which men have been accustomed most jealously to withhold from God, and to consider their own. Even the mines of the earth shall, in a sense, be ceded to Christ; "the God of the whole earth shall he be called;" and "every one shall submit themselves unto him with pieces of silver." *He* shall be considered the wise man, not who keeps most, but who gives most to God; and the happiness of bestowing shall be rated above the pleasure of acquiring. Happy period! when men, instead of making gold their god, shall make God their gold: and when the principles of benevolence shall be looked on as a science taught from heaven, the practice of which is necessary to conduct them to heaven. The living law of benevolence written in the heart will operate more powerfully than all the sumptuary laws which were ever enacted to restrain the extravagance of society. The cause of Christ will be viewed as the only safe repository of wealth; as the great INTEREST in which the affluent will invest their abundance, and in which the poor will deposit their mite, assured that it will thus augment to a treasure exceeding their powers of computation. And wealth, the pernicious influence of which some of the wisest of men have feared so much that they have prohibited the use of it by law—wealth, the great embroiler and corrupter of the world, will be employed as one of the leading means of restoring mankind to union and happiness; and thus Christ will triumph over the enemy in its own home and with its own weapons.

SECTION II.

CHRISTIAN LIBERALITY ENFORCED.

And why should the delightful period to which we have adverted, when the Gospel theory of christian benevolence shall be realized, be deemed remote? The duties of that period are the duties of every period; and, therefore, of the present. The obligations which will be binding then, are binding at this moment. No new incitements to benevolence will be furnished from heaven. The great considerations with which the Gospel has long since made us familiar, are the identical motives which will then reign and triumph. Remote, therefore, as that era may be to the eye of the indolent and the selfish, the consistent believer will not think of waiting for its arrival before he begins its duties; he will feel that those duties are all present and urgent. May a review of the tender and weighty considerations by which they are enforced fill him with generous and grateful purposes, such as he never felt before; and may God, the Holy Spirit, the Spirit of love and grace, condescend to breathe on him the breath of a new life, that he may henceforth live only to carry those purposes into effect to the glory of Christ his Redeemer!

In every question of duty, your first inquiry, christian reader, will naturally respect the will of God. Before listening to any other consideration, you will lift up an imploring eye, and say, "Lord, what wilt *thou* have me to do?" Now there is no subject on which God has more clearly or fully revealed his will than on the duty of christian liberality.

Think of *the right which he has in all you possess* There is a sense in which no man can be said to pos-

sess an exclusive and irresponsible right in property, even in relation to his fellow-creatures. The land which he calls *his own*, is still guarded and watched over by a public law which would hold him responsible for its destruction. But if man thus claims a common interest in the most independent description of property, how much more does God hold a right in your possessions? He created them at first; and hence he has an original and supreme property in them. The world is his, and the fullness thereof. He continues them in existence every moment; and is thus every moment asserting afresh his original right, and establishing a new title to dominion over them. You have not brought into existence a single mite; all that you have done is to collect together what he had made ready to your hands. And whence did you derive the skill and ability to do this? "Thou must remember the Lord thy God, for it is he that giveth thee power to get wealth." Hence he cautions you against the sin of saying in your heart, "My power, and the might of mine own hand, hath gotten me this wealth," lest you should fall into the consequent sin of forgetting that he is still the supreme proprietor of all you possess. And hence, too, he solemnly reminds you that your enjoyments are his *gifts*, only in the sense that you had nothing wherewith to purchase them, and not in the sense that he has given away his right in them; that they are deposited with you as his steward, not alienated from him and vested in you as their master; that both they and you are his, to do with as seemeth good in his sight.

The moment you lose sight, therefore, of his absolute right to all you possess, you are embezzling your Lord's property, and realizing the character of the unjust steward. You are provoking God to resume his own, and to transfer it to more faithful hands; whereas he looks to you to assert his dominion in the midst of

an ungrateful and rebellious world. The purpose for which he created you at first, and for which he has created you anew in Christ Jesus, is, that you might show forth his praise before a world laboring to forget him; that while *they* are sullenly and impiously appropriating every thing to themselves, as if he had ceased to reign, and even to exist, you might continually consecrate and offer up your substance before their eyes as an oblation to his glory, and thus daily vindicate his claims, as the fire perpetually burning upon the Jewish altar protested daily against the idolatry of the world, and proclaimed the one living and true God. And will you not do this? Surely you will not go over and join the party you are intended to condemn. Surely you will not betray your Lord, and enable his enemies to triumph. Then hasten to his throne, and acknowledge his right. Take all that you have into his presence, and dedicate it afresh to his service. Inscribe his blessed name on all your possessions.

Think of the great goodness you enjoy at his hands. His tender mercies are over *all* his works; but how many of those mercies has he caused to meet upon your head! "He daily loadeth you with his benefits;" and will you bear them all away from his presence, to consume them upon yourself? Will you distribute none of the precious load among the numerous applicants he has placed around you? "He *crowneth* thee with his loving-kindness and tender mercies;" an wearing the crown of his royal favor, his sovereign love, will you confine its light to yourself? Will you not proclaim and honor the royalty of your descent by humbly imitating his regal munificence and grace? He has placed you in a world of which his own description is, that it *is full of his goodness*—the treasury of the material universe. Men have filled it with sin; but he, notwithstanding, keeps it filled with his goodness. The

overflowing fullness of the ocean—the amplitude of the all-encompassing air—the unconfined plenitude of the light—all conspire to attest the infinite exuberance of his bounty, and to surcharge your heart with corresponding sentiments of goodness. To be selfish in such a world is one of the greatest triumphs of sin. Covetousness cannot move in it without being rebuked at every step. Had your life been spent till to-day in the solitude and darkness of a dungeon, and had you now just come forth into the open theatre of the vast creation, and awoke for the first time to the full consciousness of all this infinite goodness, would not your heart enlarge and expand with all warm and generous emotions? Could you speedily indulge in selfishness in a world which you found supported by charity, and by charity so abundant that the Divine donor seems to have aimed to make the sin impossible? His rain would surely subdue you into the spirit of love; his sun would melt you into kindness. This is why he sheds them both upon the just and the unjust. And will you not aspire to be like him? Will you not become the servant of his love to his creatures? Can you live, day after day, in this region of his goodness—can you have the ennobling conception of his goodness occupying your mind year after year—can you actually call yourself a son of this good and gracious God, an heir of his infinite goodness, and yet retain a narrow, selfish, and contracted mind? The Lord Jesus himself calls on you to be merciful, even as your Father in heaven is merciful.

But, hitherto, we have been standing only on the threshold of the temple of his goodness. The *great* display, the "unspeakable gift" remains within. Your misery, as a sinner, had excited his compassion; your guilt demanded a sacrifice; your spiritual destitution had nothing to offer. Approach the altar of sacrifice,

and behold the substitute which his grace provides. "God *so* loved the world, that he gave his only begotten Son." "Herein is love!" The universe is crowded with proofs of his beneficence; but here is a proof which outweighs them all. How much he loved us we can never compute; we have no line with which to fathom, no standard with which to compare it, but he *so* loved us that he sent his only begotten Son to be the propitiation for our sins. "Herein is love!" "Thanks be unto God for his unspeakable gift!"

And while you are standing in the presence of this matchless display of love, "what doth the Lord require of thee?" For yourself, he invites you to accept that love and be happy. And in relation to your fellow-men, he only requires that the stream of gratitude, which his great love has drawn from your heart, should be poured into that channel in which a tide of mercy is rolling through the world, and bearing blessings to the nations. He who for your sake gave his Son, asks you for his sake to give of your worldly substance to the cause of human happiness. He asks you, christian, to cast in your mite into that treasury into which he hath given his Son, and poured all the blessings of his grace.

Nor is this all: he invites you to advance from the altar of sacrifice to the holiest of all within the veil; in other words, he hath given you Christ, that he may give you himself. It was by wandering from him that man first became selfish and unhappy. It was by losing him that man was reduced to the necessity of looking for happiness in the creature. And, because no single kind of created good can satisfy the soul, man sought to accumulate all kinds, to monopolize every thing—he became selfish. He is disposed to look on every thing which another enjoys, as so much lost to himself; as so much taken away from what might otherwise have fallen to his own share; and thus he is selfish. But the blessed

God, by offering to bring you back again to himself, is offering to make you independent of all inferior things; to put you in possession of a good which shall enable you to look down with disdain on those things about which others are selfish; to lead you to an *infinite* good; a good, therefore, about which you *need* not be selfish; for were all the universe to share and enjoy it with you, it would still be an unexhausted, infinite fullness of happiness.

Now, let the most miserly individual come suddenly into the possession of great wealth, he would be conscious, at least for a short time, of kind and generous emotions. What then should be your emotions at discovering, that, through Christ, you have found a God? and think, *what* a God he is! Enumerate his perfections; call up in your mind his exalted attributes; recollect some of the displays of his glory, the splendors of his throne, the amplitude of his dominions, the angelic orders of his kingdom, the richness of his gifts, the untouched ocean of happiness yet in reserve for his people; and when your mind is filled, repeat to yourself the wondrous truth, "This God is my God for ever and ever." And then think what it is to have him *for your God:* it is to have a real, participating, eternal interest in all that he is; to have him for your "all in all;" to be "filled with all the fullness of God."

Christian, are you aware of your wealth? Have you yet awoke to a conscious possession of your infinite wealth? and is it possible that you can still cleave to the poor and perishing dross of the earth? What, shall the accession of infinite wealth make no difference in your conduct? Will you be as covetous with a God as without? Do you not feel, rather, that you could give away the world itself as a trifle, while you stand and gaze at these infinite riches? All who have truly and fully returned to God have felt thus. They lost their

selfishness. They gazed on this glory, and the world was eclipsed; they thought of it, and their heart became too large for earth; they reached after it, and the world fell from their hands, from their hearts. Having found the true source of happiness, they would fain have had all mankind to come and share it with them. And when he commanded them to call the world to come to him and be happy, they gave away every thing, even life itself, in the noble employ, and from love to his name.

The obligations, which his love has laid *you* under are as great as theirs. But how much less, it is to be feared, have you felt them. And yet *they* felt them less than their magnitude would have warranted. For when their emancipated spirits had ascended from the scene of martyrdom to heaven—when they there awoke to a clear perception of the hell they had escaped, and the glories they had reached—even he among them who on earth had been most alive to a sense of his obligations, would feel as if he then felt them for the first time. And is all that weight of obligation at this moment resting upon *you*? O, where are the numbers which shall compute it? What is the period long enough to recount it? "What can you render unto the Lord for all his benefits?" What sacrifices can you devise costly enough to express your sense of them? Christian, could you have supposed that your property would be accepted as one of those sacrifices? Had he not condescended to invite the offering, could you have imagined that any amount, or any employment, of earthly wealth would have been accepted by him? It is one of the lowest expressions of love you can give; yet he accepts even that. Though there is no proportion whatever between the debt you owe him, and all the wealth of the world, he yet condescends to regard the smallest fraction of that wealth as an expression of your love to his name. Let this, then, dignify wealth in your eyes: value it henceforth

on this account, that the Lord will accept it at your hands as an offering of love. Rejoice that you have found out an oblation which he will accept short of the sacrifice of your life. Be thankful, though you may have but little with which to present him. Practise self-denial, that you may make that little more. Seek out the right objects for it, the objects which you deem to be the dearest in his sight. Give to them all you can; for could you give ten thousand times more, your obligations would go on increasing infinitely faster than your gifts. They are multiplying on you even while you are in the act of giving. Give under a grateful sense of your obligations; and you will feel that giving itself is a benefit; that it is an act in which you *receive* more than you render.

But to increase your incentives to charity, your heavenly Father has laid on you *his divine commands.* He charges it upon you that you "do good unto all men;" that you "put on bowels of mercy;" that you "abound" in the grace of "liberality;" that you "be ready to distribute, willing to communicate." And in saying this, he is only commanding you to be happy, and to communicate happiness. He has often represented charity in his word as equivalent with relative righteousness; by which he would intimate that it is a principal part of such righteousness. Where the second table of the law is abridged, and its duties summed up in a few words, charity is not only never omitted, but always takes the lead. In all general descriptions of piety, the practice of this duty is specified as a chief element. It is declared to be the most acceptable expression of our love to God. The choicest blessing, blessedness itself, the essence of all blessings combined, is promised to it. And in the last great day, when the Son of Man shall sit in judgment on the world, the presence or absence of christian benevolence is described

by our Lord as determining the destinies of men. Now these are only so many methods by which God would render the expression of his will the more emphatical, and urge us to obey it.

In consecrating your substance to him, then, you will be not only gratifying your sense of obligation, you will feel also that you are obeying the will of your God on a subject on which he is most earnest and express. And what should furnish a stronger impulse, or yield you higher delight, than this? In heaven *his will* is the only motive to obedience which is necessary And will you not rejoice in an occasion which joins you with angels in "doing his commandments?" Hasten, then, to take your offering before him: he is waiting the presentation of your gift. The hand of his holy law is laid upon a portion of your property; surely you will not think of taking any of that portion away; rather, add to it; let him see that your love is not so easily satisfied as is his law; that your gratitude goes beyond his command; that were it possible for his law to be repealed, the love which you bear to his blessed name would still be a law constantly demanding fresh sacrifices for his altar.

In its inculcations of beneficence, the Bible appeals to *a principle of well regulated self-interest.* Instead of taking it for granted that we should be enamored of duty for its own sake alone, our heavenly Father evinces the kindest consideration of our fallen condition, by accompanying his commands with appropriate promises and blessings. He graciously allures us to cultivate the tree of christian charity, by engaging that all its fruit shall be our own. "He who soweth bountifully shall reap also bountifully." "God is not unrighteous, to forget your work and labor of love."

The most marked interpositions and signal blessings even of *earthly prosperity* have attended the practice of christian liberality in every age. Volumes might easily

be filled with well-attested instances of the remarkable manner in which God has honored and rewarded those who in faith and obedience have devoted their property to him. Alas! that the christian church should feel so little interest in recording such instances to the glory of its Lord! that we should be so slow of heart to believe them when they are recorded!—for what do they prove, but only that God is not unrighteous to forget his promises?—and that his people should give him so little opportunity of illustrating his paternal character by trusting their temporal affairs more completely to his hands!

Spiritual prosperity is inseparable from christian liberality. For "God loveth a cheerful giver: and God is able to make all grace abound towards you; that ye, always having all sufficiency in all things, may abound to every good work." As often as you practise this duty in an evangelical spirit, you must be conscious that the best part of your sanctified nature is called into exercise; your heart is partially discharged of its remaining selfishness; your mind is braced more for christian activity; your sympathy causes you to feel afresh your alliance with man; your beneficence enables you to rejoice in your union of spirit with Christ, and adds a new bond to that power of affection which binds you to his cause. And while other duties bring you nearer to Christ, this may be said at once to place you by his side, and to exalt you into a real though humble imitator of his divine benevolence.

The christian, moreover, is assured that the property which he devotes to God is so much treasure laid up in heaven, so much seed destined to fructify into a harvest of eternal enjoyment. Christian, would you render your property *secure?* place it in the hand of omnipotent Faithfulness. Retain it in your own possession, and it is the proper emblem of uncertainty; but devote

it to God, and from that moment it is stamped with his immutability, his providence becomes your estate, and his word your unfailing security. Would you *enjoy* your substance? "Give alms of such things as you have; and, behold all things are clean unto you." The oblation of your first fruits unto God will cleanse, and sanctify, and impart a superior relish to all you possess. Like the first christians, you will then eat your meat with gladness and singleness of heart. Would you *increase* your property? "Honor the Lord with thy substance, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." "For this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto." Sow your substance, then, as seed in the hand of Christ, *that* hand which fed the multitude with a morsel, and which multiplies whatever it touches with its own infinite bounty. Would you *grow in grace*? in love and likeness to Christ? Would you increase with all the increase of God? and abound in the fruits of the Spirit? "The liberal soul shall be made fat, and he that watereth shall be watered also himself." Would you be *rich for eternity*? Would you cultivate "fruit that may abound to your account" in the invisible world? Invest your property in the cause of Christ; and he engages to requite you,—not, indeed, as of debt; this the *magnitude* of the requital shows, but of his own exuberant munificence,—he promises to repay you a hundred-fold in the present life, and in the world to come life everlasting. As much of your property as you have already devoted to him, however humbly you may think of it, is regarded and watched over by him as "a good foundation laid up against the time to come, that you may lay hold on eternal life." And all that you may hereafter cast into his treasury, shall certainly precede your arrival in heaven, and there be converted for you into

incorruptible treasures "to the praise of the glory of his grace."

Is the welfare of your posterity an object? The parent who makes this an excuse for robbing the cause of God of its due, is defrauding his offspring of God's blessing, entailing on them the divine displeasure, leaving them heirs of the punishment which his own robbery of God has deserved. This is improvidence of the most awful kind. But let your regard for *their* wants be combined with a proportionate regard for the claims of benevolence, and you will be demising to your offspring that rich, that inexhaustible inheritance, the inheritance of God's blessing. Providence will look on them as its own wards; will care for them as its own children.

Do you desire to be remembered, to enjoy lasting fame? "The righteous shall be had in everlasting remembrance." "The memory of the just is blessed." And here, by the *righteous* and the *just* is to be understood especially the bountiful. His memory is followed with commendations into the presence of God. His character is embalmed in its own piety. His name passes with commendation through the lips of God, and that gives it immortality. His benevolence resulted from the grace of God; and, as such, the honor of God is concerned in making its memory immortal.

Would you acquire a right in your property? a right which shall justify you in calling it your own? By withholding it from God, you are forfeiting all interest in it, and laying yourself open to the charge of embezzlement and fraud. But by devoting it to his service, you would be acquiring an everlasting interest in it; for you would never cease to enjoy the good resulting from its divine employment. Hence the solution of the epitaph of a charitable man, "What I retained I have lost, what I gave away remains with me."

By the practice of christian liberality, *the glory of God*

and the credit of religion are promoted;—and what object should be of more precious and abiding concern to the believer than this? "The ministration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God: while by the experiment of this ministration they glorify God for your professed subjection unto the Gospel of Christ, and for your liberal distribution unto them and to all men." The new-born liberality of the first christians for the support of their needy brethren threw the church into a holy transport of delight. It was bringing the benevolent power of christianity to the test; and, as a masterpiece of human mechanism, when tried and found to exceed expectation, fills the beholders with delight—the result of "the experiment of this ministration" was such as to call forth songs of exultation to the glory of God. It displayed the Gospel in a new aspect, brought to light its benevolent energies, showed them that much as they knew of its virtues, it contained hidden excellencies which it would require time and circumstances to evolve and display: it filled the church with a chorus of praise to the glory of God.

For what but his grace could produce such liberality? it was supernatural; the apostle, therefore, emphatically denominates it *the grace of God.* So spontaneous and munificent was it, that it resembled the gifts of his grace. So purely did it result from love to the brethren, from the overflowings of tender compassion for their wants, that it was truly godlike. So unparalleled and unworldly an act was it, that the grace of God alone could produce it. It was grace from the Fountain, flowing forth in streams of liberality through the channels of his people. As if it were the noblest form that the love of God could take in his people, he confers on it this crowning title, *the grace of God.* And, indeed, it would be easy to show that there is scarcely any duty

so purely the result of grace as genuine christian liberality; that the practice of it on any thing like the primitive scale, requires more grace, and exercises and illustrates a greater number of the principles of piety, than almost any other duty. The church cannot witness it without being strongly reminded of her high descent, her unearthly character—without falling down afresh before the throne of Him whose constraining love thus triumphs over the selfishness of humanity. The world cannot witness it without feeling its own selfishness condemned, without secretly bowing to the divinity of religion.

Christian, would you enjoy the most endearing evidences of your heavenly Father's love? place your property at his disposal, and daily trust him for daily provision. If his character be paternal, your character should be filial; and the leading feature of *that* is unlimited dependence. Would you honor him in his church? copy the example of "the churches of Macedonia" in their abundant liberality; and you will provoke some of your fellow-christians to emulation, and send others with grateful hearts into the presence of God, and assist in enlarging the sphere of evangelical labor, and raise the standard of christian piety, and cause the church of Christ to resound with the high praises of his constraining love. And would you glorify God before the world? Let the light of your christian liberality shine before men. Not only practise the duty, but practise it on such a scale as shall proclaim to them the existence of a superintending Providence, and convince them of your reliance on its care. Devise liberal things for the cause of God, and you will thus be asserting the controversy of your heavenly Father with an unbelieving world; vindicating and attesting the faithfulness of his word, the watchfulness of his love, and the benevolent power of his holy Gospel. With-

draw your trust from those goods in which the ungodly confide, resign them to God, and you will be affording him an occasion for displaying his paternal love. He charges you to be careful for nothing, that he may evince his carefulness of you.

Of the poor it is said, that he who oppresseth them reproacheth his Maker;—charges God with injustice for permitting them to be poor, and for devolving their maintenance on him; insults God in the person of the poor, by refusing to charge himself with the care of them, though sent to him with promises direct from God. And thus, though God meant to employ the rich as his agents for the poor, to bind them to each other by the constant interchange of gratitude and benevolence, and to illustrate and honor his providential government, the selfishness of man frustrates his plans, and turns his honor into a reproach. In a very similar manner he has devolved the christian interest on his people, and the world is watching their conduct in relation to it. If they treat it as a burden, God will deem himself reproached; but let them meet its demands, and enrich it with their liberality, and the power of his Gospel and the wisdom of his arrangements will be seen, the world will render him the homage of its silent admiration, and his church will triumph in every place.

The great Gospel argument for christian liberality is *the divine example of the Redeemer's love.* "Hereby perceive we his love,"—as if every other display of love were eclipsed by the effulgence of this; as if all possible illustrations of love were summed up in this,—"Hereby perceive we his love, because he laid down his life for us: and we ought to lay down our lives for the brethren." "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" How *can* the love of Christ inhabit

that bosom which is a stranger to sympathy for his people? Ill indeed does *he* pretend readiness to *die* for Christ, who will not give a little money towards the support of his cause and people.

When the Apostle Paul would enjoin the Philippians to "look not every man on his own things, but every man also on the things of others," he points them to "the mind which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and, being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." He does not content himself with merely stating the fact of our Lord's condescension and death; but, as if he loved to linger on the subject, he traces it from stage to stage: as if the immensity of the stoop which Christ made were too great to be comprehended at once, he divides it into parts, and follows him downwards from point to point, till he has reached the lowest depth of his humiliation. As if he felt convinced that the amazing spectacle, if duly considered, could not fail to annihilate selfishness in every other heart, as it had in his own, the only anxiety he evinces is that it should be seen, be vividly presented before the eye of the mind. Having carried our thoughts up to that infinite height where Christ had been from eternity in the bosom of the Father, he shows us the Son of God divesting himself of his glory; and then, he detains our eye in a prolonged gaze on his descending course; condescending to be born; voluntarily subjecting himself to all the humbling conditions of our nature; taking on himself the responsibilities of a servant; still humbling himself, still passing from one depth of ignominy to a lower still; becoming obedient unto death; and that death the most humbling, the most

replete with agony and shame, the death of the cross.

Christian, can you ever contemplate this wonderful exhibition without renewed emotions of love? without feeling afresh that you are not your own? And say, ought such grace in Christ to be requited with parsimony in his followers? Ought such a Master to be served by grudging and covetous servants? Ought such a Saviour to have to complain that those who have been redeemed, and *who know* they have been redeemed, not with corruptible things, such as silver and gold, but with his own most precious blood, are so much attached to that corruptible wealth, that they will not part with it, though urged by the claims of that most precious blood? O, shame to humanity! O, reproach to the christian name! Be concerned, christian, to wipe off the foul stain. Bring forth your substance, and spread it before him. Were you to give up *all* to him, would it be *very* reprehensible, or *very* unaccountable, considering that he gave up all for you? At least, economize for Christ. Retrench, retrench your expenditure, that you may be able to increase your liberality. Deny, deny yourself for his cause, as you value consistency, as you profess to be a follower of him, "who his own self bare our sins in his own body on the tree."

In his second epistle to the Corinthians we find the apostle enforcing the practice of christian liberality; and various and cogent are the motives which he adduces to excite their benevolence. But we might rest assured that it would not be long before he introduced the motive of our Lord's example. The love of Christ was the actuating principle of his own conduct; it influenced him more than all other motives combined. If ever his ardor in the path of duty flagged for a moment, he glanced at the cross, thought of the great love wherewith Christ had loved him, and instantly girded on his zeal afresh. In addressing others, therefore, he never

failed to introduce this motive; he relied on it as his main strength; he brought it to bear upon them in all its subduing and constraining force.

And how tender, how pointed, how melting the appeal which he makes! "*Ye know* the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." *You know* the height from which he stooped. You know the depth of humiliation to which he descended; that he found no resting-place between his throne and the cross. You know for whom he did this—for his enemies, his destroyers. You know that he did this voluntarily; that he was under no necessary obligation to endure it; that his own love was the only obligation; that he welcomed each indignity, invited each pang; made them a part of his plan of condescension. You know how earnestly he prosecuted the work of our salvation; that in every step he took he was only gratifying the compassionate yearnings of his own heart; that he assumed life for the express purpose of laying it down; that though he saw, as from a height, the whole array of duty and trial which awaited him, the only emotions which he evinced at the sight were a self-consuming ardor to reach the cross which stood at the end of his path, a holy impatience to be baptized with that baptism of blood. You know the object for which he did it all—for your salvation; that he might pour his fulness into your emptiness, his riches into your poverty; that he might raise you to heaven, and share with you the glories of his own throne.

You know this; not, indeed, in the sense of comprehending it, that is impossible, for it is a love which passeth such knowledge. But you know it by report; you have heard of it. It is the theme of the universe. Heaven resounds with it; the church on earth is full of it; the eternal Father commands it to be published

throughout the world. And so amazing is it, the bare announcement of it should be sufficient to transform selfishness itself into disinterested love. But *you* know it experimentally. You can look back on a time when you were in a state of alienation from God bordering on perdition; you have been plucked as a brand from the burning; and now you are looking forwards to eternal life, with Christ, in heaven; and you know that you owe your deliverance and all your hopes to the grace of Christ. You know what he endured for your redemption; that he loved you, "and gave himself for you;" and will you withhold from him any thing in your possession? Can you believe that he died for *you*? that, in dying, he wore *your* name upon his breast? that his heart cherished the thought of *your* happiness? that he made himself poor to enrich *you*? and will you not freely contribute of your worldly substance to diffuse the knowledge of his grace?

Did he employ his heavenly powers solely for your salvation? lay himself out for your happiness? Yes, saith he, "For their sakes I sanctify myself. I set myself apart, I appropriate all I have and am to the work of their salvation." And he did so. When did he ever go about but to do good? When did he ever open his hand but to bless? or weep, but in sympathy with human wo? What object did he ever pursue but that of benevolence? imparting life to the dying, pardon to the guilty, purity to the depraved, blessings to all around him. "Let the same mind be in you which was also in Christ Jesus." He was the author of riches, and the heir of all things; but all he possessed he gave for your salvation, and all that you possess you should employ for his glory. You enjoy a portion of this world's goods; consider the use which *he* would have made of it, and copy his divine example.

Did he not only employ his heavenly powers, but

actually deny himself, suffer, die for your happiness? He pleased not himself. He endured the cross, despising the shame. He poured out his soul unto death. *Himself* he would not save. He would not come down from the cross. O! how did he, for a season, annihilate himself! How did he take our place, take our curse, and endure it all! That *was* compassion. That *was* looking on the things of others. That *was* benevolence —disinterested, unparalleled, matchless benevolence. Let this mind be in you. Never can you hope to *equal* it, for it is infinite—the grace of a God: but so much the greater your obligation to approach it as nearly as you can.

Christian, you know his grace—you feel it. How much owest thou unto thy Lord? Do you ever attempt to compute the mighty sum? Endeavor to realize the idea; and if then you feel any reluctance to consecrate your substance to him, it can only be on the ground of its utter insignificance. But he asks for it as an expression of your love—yes, he asks for it. He comes to you every time an appeal is made to your christian liberality, and, as he turns on you a look of benignity and love, he inquires, "Lovest thou me?" And as he points to that portion of your property which ought to be devoted to his cause, he asks you again, "Lovest thou me more than this?" If so, devote it to my cause, consecrate it to my service. And he saith unto you the third time, "Lovest thou me?" If so, feed my lambs, feed my sheep; support my poor; aid my interest in the world; encourage every effort made to bring home my wandering sheep; think of the millions of them that are perishing, millions for whom I died; shall my love be defrauded of them? shall I not behold in them the travail of my soul, and be satisfied? By the love you bear to me, and by the infinitely greater love I bear to you, imitate my love; and you know the extent of *that*,

"you know the grace of your Lord Jesus Christ, that, though he was rich, for your sake he became poor, that you through his poverty might be rich."

O, christian, study your obligations at the foot of the cross. If you would imbibe the disinterested and self-sacrificing benevolence of your blessed Lord, take your station daily at the cross. Never till you do this, will you feel the claims which he has upon you. But when you there see the great love wherewith he hath loved you, we will defy you to be covetous, inactive, selfish in his cause. You cannot fail to love him; that love cannot fail to constrain you; and, constrained by *that*, you will be turned into a pains-taking, self-denying, devoted servant of Christ; to whom he will say, daily, "Well done, good and faithful servant," till the day when he will sum up all his grace by adding, "Enter thou into the joy of thy Lord."

If you are truly a christian, you have felt that you are not your own, that you are bought with a price: in other words, you see so clearly, and feel so strongly, that you owe yourself to Christ, that you have gone to his feet and implored his acceptance of your soul. But *the dedication of yourself includes the surrender of your property.*

It is related in Roman history, that when the people of Collatia stipulated about their surrender to the authority and protection of Rome, the question asked was, "Do you deliver up yourselves, the Collatine people, your city, your fields, your water, your bounds, your temples, your utensils, all things that are yours, both human and divine, into the hands of the people of Rome?" And on their replying, "We deliver up all," they were received. The voluntary surrender which you, christian, have made to Christ, though not so detailed and specific as this formula, is equally comprehensive. And do you not account those your best moments when you feel constrained to lament that your surrender com-

prehends no more? Can you recall to mind the way in which he has redeemed you, the misery from which he has snatched you, and the blessedness to which he is conducting you, without feeling that he has bought you a thousand times over? that you are his by the tenderest, weightiest obligations? And when you feel thus, how utterly impossible would it be for you at such a moment to stipulate for an exception in favor of your property!—to harbor a mental reservation in favor of *that!*

Can you think of the blessedness attending the act itself of dedication to God,—that you are wedding yourself to infinite riches, uniting yourself to infinite beauty, allying yourself to infinite excellence; giving yourself to God, and receiving God in return, so that henceforth all his infinite resources, his providence, his Son, his Spirit, his heaven, he Himself, all become yours, to the utmost degree in which you can enjoy them,—can you think of this without often repeating the act? without feeling that had you all the excellencies of a myriad of angels, his love would deserve the eternal devotion of the whole? Realize to your own mind the nature of christian dedication, and the claims of Him who calls for it, and, so far from giving penuriously to his cause, you will take every increase of your substance into his presence, and devote it to his praise; you will regard every appeal which is made to your christian benevolence as an appeal to that solemn treaty which made you his, and you will honor it accordingly; you will deeply feel the penury of all riches as an expression of your love to him; Lebanon would not be sufficient to burn, or the beasts thereof an offering large enough, to satisfy the cravings of your love.

Think, moreover, of *the high design for which God condescends to accept your surrender.* Not that you may live to yourself, but entirely to him. Having disposed and enabled you to give yourself to him, he would then bap-

tize you in the element of divine love, *and give you to the world.*

"God so loved the world that he gave his only begotten Son" to redeem it. The object, indeed, for which *he* was given, was, like himself, infinite; an object which never *can* be shared, and which never need be repeated. But the office to which God designates every man from the moment of his conversion is meant to be a new donation to the world. The relation in which he places him to the world is meant to be a fresh expression of the same infinite love which prompted him to give Christ; it is to be viewed as nothing less than a symbolical representation to the world of that *unspeakable gift.* He is not *that* gift, but is sent to bear witness of that gift; not merely to announce it with his lips, but to describe and commemorate its fulness and freeness in his own character. Like his blessed Lord, he is to look upon himself as dedicated to the cause of human happiness, dedicated from eternity.

Christian, you know the grace of our Lord Jesus Christ,—might the world infer the existence of his grace from your conduct? Is your benevolence worthy of him, who, "though he was rich, for your sake became poor?" He turned himself into a fountain of grace and love, and called you to be a christian, that you might be a consecrated channel of his grace to others. He requires all the benevolent agency of heaven and earth to be put into motion, in order to do justice to the purposes of his love; and he has called you into his service in order to increase that agency. Surely you are not, by the love of money, frustrating that design. As well for the perishing world had he never died for its salvation, if his appointed and consecrated agents neglect to make him known. Surely you are not, by living only to yourself, by wasting your property on yourself as fast as he gives it to you, leav-

ing the world to infer that his character bore any resemblance to yours; and leaving it, besides, to perish under your eye, because an effort to save it would incur expense. You have not, you cannot have so learned Christ. But what then are you giving? more than the heathen to his idol-god? more than the votary of a corrupted christianity to the object of his superstitious regard? or more than the irreligious worldling devotes to pleasure and self-indulgence? "What do ye more than others?"

Consider also *the happy influence which a spirit of christian liberality would have on your own enjoyment* By taking from the flesh the means of self-indulgence, it would be exalting the spirit. It would be enlarging your heart, and ennobling your character, and identifying you with all things good, and glorious, and happy in the universe. Much as it might benefit the cause of God, it would still more minister to the welfare and happiness of your own soul.

Devise liberal things, and by liberal things you shall stand. Taste the luxury of doing good, and you will regret that you began so late. Select for imitation the loftiest examples—the few distinguished names whose praise is in all the churches—and you will be conscious of a delight which an angel might be grateful to share. God himself is the happiest being, because he is the most benevolent; and you would then in the most exalted sense be holding fellowship with him; you would understand experimentally the saying of our Lord Jesus Christ, that "it is more blessed to give than to receive;" you would make all the beneficence of the world your own, by the complacency with which you would behold it exercised and enjoyed.

But the motives to christian charity are endless. *The state of the world requires it.* How vast its multitudes; how urgent and awful their condition; how brief the

hour for benefiting them; how mighty the interest pending on that short hour! Look where you will, your eye will encounter signals to be active; myriads of objects, in imploring or commanding attitudes, urging you to come to the help of the Lord, to the help of the Lord against the mighty.

The church calls for it. It has many an agent of mercy to send forth, if you will but aid to furnish the means. It has many a generous purpose in its heart, many a long-cherished and magnanimous project ready to leap to its lips, if your liberality should encourage it to speak. It burns with a holy impatience to reap the vast harvest of the heathen world, which Providence seems to have prepared and to be keeping for its sickle:—will you not aid to send forth more laborers into the harvest? It has been slumbering at its post for ages; it is now awaking to an alarmed consciousness of its neglected responsibilities, and, as it counts up its long arrears of duty, it hastens to atone for the past by instituting one society, and adopting one remedy after another, and sending its agents to plead for help from its members, in the name of Christ,—and will you not help it in its straits? A proportion of its guilt is lying upon you;—will you not aid it to retrieve the past? and assist it to recover and present to the world its primitive aspect of love and zeal?

The christians of apostolic times call for it. Benevolence was their characteristic. A selfish christian was a contradiction of which they were happily ignorant. For such an anomaly their church had provided no place; they would have cast him forth from among them, as a disgrace. They had the grand secret of giving up all for Christ, and yet accounting themselves rich; the art of taking *joyfully* the spoiling of their goods; the principle of finding their happiness in living to God, in spending and being spent in his service. It would have

been difficult to convince them that they were in danger of giving too freely to the cause of Christ; that they were *denying themselves* in giving so much to him instead of consuming it on their own lusts, when they felt they were gratifying themselves by so doing. It would have been difficult to convince them that their interest was distinct from the interest of Christ; or that they had any occasion for tears while his kingdom was prospering, or any reason to exult in their own secular prosperity if it did not subserve the advancement of his cause. They could not be depressed; for their Lord had arisen, and was reigning on the throne of heaven. At that thought, they not only rejoiced themselves, they called on the universe to rejoice with them; for they saw, in his exaltation, the pledge of the world's salvation, and of an eternity of happiness with him in heaven. What, to them, were a few intervening days of trial and pain? They thought not of such things! What, to them, was a question of property, whether much or little? Not worth the price of a thought! If they had it, they gave it to that service to which they had given themselves. If they had it not, they did not for a moment speak of it as a *want*, or think of asking the cause of the world's salvation to stand still while they were engaged in a scramble with the world to obtain it. The vision of heaven was in their eye; and, until they reached it, their Lord had engaged to provide for all their wants, and had engaged to do this solely that they might give their undivided attention to his service. Of doubts and fears about their personal interest in his love, they appear to have known nothing; *that* is a disease peculiar to the morbid and selfish piety of modern days. The element of activity and benevolence in which they lived, secured them against such a malady, and produced a race of christians, vigorous, holy, and happy.

And is it from such, christian, that you profess to have descended? do you claim relationship to them? profess to represent them? Bending from their seats of blessedness above, they urge, they beseech you to cast off the worldly spirit in which you have hitherto indulged, and to take up their fallen mantle. They entreat you no longer to disgrace their name, nor the infinitely dearer name of Christ; to renounce it at once as the greatest homage you can pay to it, or else to follow them as far as they followed Christ. They all expect this from you; they will demand it at your hands when you meet them at the bar of God.

The promises and prospects of prophecy invite it. Muse on the prophetic paintings of the latter-day glory, that day without a cloud; the enemies of man subdued, the disorders of the world hushed, all its great miseries passed away. Christ on his throne, in the midst of a redeemed, sanctified, happy creation. All things sacred to his name; all tongues rehearsing for the last great chorus of the universe; all hearts united in holy love, and in that love offering themselves up as one everlasting sacrifice ascending before him in its own flames; new heavens, and a new earth, wherein dwelleth righteousness. And is it possible that your agency can contribute to accelerate that blessed period? These glimpses of its glory are afforded you expressly to engage your agency in its behalf. Not only is your instrumentality desirable—there is a sense in which it is indispensable. All things are waiting for it. All things are ready but the church of Christ; and until its prayers, its wealth, all its energies and resources are laid at the feet of Christ, all things must continue to wait.

O, then, by the mercies of God; by the riches of his goodness towards you in nature, providence, and grace; by the sacredness of the commands which he has laid upon you; by a legitimate regard for your own well-

being; and by the credit of that religion whose honor should be dearer to you than life,—we beseech you, christian, to dedicate your property to God. By the love of Christ; by the compassion which brought him from the bosom of the Father; by his painful self-denial and deep humiliation; by his obedience unto death, even the death of the cross; O, by that mystery of love which led him to become poor that he might make you eternally rich—ask yourself, while standing at the cross, "How much owest thou unto thy Lord?" and give accordingly. By the tender and melting considerations which led you at first to surrender yourself to his claims; by the benevolent purposes which God had in view in calling you to a knowledge of himself; and by the deep and holy pleasure to be found in imitating his divine beneficence,—look on your property as the Lord's, and give it freely to his glory. By the cries of the world perishing in ignorance of Christ; by the earnest entreaties of the church yearning to save from destruction, but wanting your aid; as you profess to admire the unparalleled benevolence of the first christians, and to be actuated by the same principles; and as you hope to behold the consummation of your Saviour's glory in the salvation of the world—we entreat, we adjure you to look on your property as given you by God to be employed in his service, and from this day to employ it accordingly. He who gave his only-begotten Son for your salvation,—he who redeemed you from the curse of the law by being made a curse for you,—he who has breathed into you the breath of a new life, and is preparing you for heaven,—the Father, the Son, and the Holy Spirit, unite in urging you to bring forth your property and lay it upon the altar of christian sacrifice.

And now, christian, what shall be the *practical effect* of the truths which have been made to pass before you? Allow me, in conclusion, to suggest what it ought to

be; and may God the Holy Spirit give you grace to carry it into practice.

Have you, while reading the preceding pages, felt a single emotion of benevolence warm and expand your heart? *Instantly gratify it.* Let it not pass from you in an empty wish; but immediately bring forth something o be appropriated to his glory.

Is your benevolence destitute of plan? Then, unless you can gainsay what we have advanced on the necessity of *system*, *lose no time in devising one.*

Are you a stranger to self-denial in the cause of charity? Then, remember that benevolence, with you, has yet to be begun; for, on christian principles, *there is no benevolence without self-denial.*

Here, then, is *an object to take you at once to the throne of grace.* O, christian, let it lead you to pour out your soul in prayer before God. Confess *that* selfishness by which you have hitherto absorbed so much of that property in worldly indulgences, which ought to have been spent in his service. Ask him for the grace of self-denial; that your offerings may henceforth bear a proportion to the magnitude of his claims. Beseech him to pour out his Holy Spirit upon you and upon all his people, as a spirit of christian liberality, that "Holiness to the Lord" may soon be inscribed on all the property of his church. "He who soweth sparingly shall reap also sparingly; and he who soweth bountifully shall reap also bountifully. And God loveth a cheerful giver."

THE END.

No. 395.

THE EVENTFUL TWELVE HOURS;

OR, THE

Destitution and Wretchedness of a Drunkard.

"It is a sorrowful heart," said I to myself, as I raked over the dying embers upon the hearth to throw a transient gleam of light over my dreary cottage—"It is a sorrowful heart that never rejoices; and though I am somewhat in debt at the *Blue Moon*, and the landlady of the *Stag* has over and over again said she'd never trust me, still she has not yet refused me, only at first. Many's the shilling I have paid them both, to be sure," said I, rising involuntarily and going to the cupboard: "I had better take a mouthful before I go out, for it's no use to wait any longer for Mary's return."

Just at this moment the eldest of my two children inquired in a piteous tone, "if that was mother?" "Your mother, no," said I; "and what if it was, what then?" "Because, father," continued the child, "I thought perhaps she had brought a loaf of bread home, for I am so hungry!" "Hungry, child," said I, "then why did you not ask me before you went to bed?" "Because, father, I knew there was no bread. When mother sent me to get a loaf this morning at the grocer's Mrs. Mason said our last month's bill had not yet been settled, and she could not trust any more; and so we have only had a few potatoes. When mother went out to look for work, she promised to bring a loaf home very early." "Why Jane," said I, "this is a new story—what, is there nothing at all in the house?" "No, father, nothing; and that is not all, father; mother cried this morning about it when she went out; and, though she never uses bad

words, said something about cursed drink; she said she should be back before dark, and it has now been dark a long time, and hark how it rains!"

The fire flickered up a little, and at this moment the latch of the door clicked; I peeped up through the gloom, a pang of conscious shame stealing through my frame, but it was not my wife, as I of course supposed—it was Mrs. Mason: I was surprised and confused. "Where is your wife, James?" said she, in a mild firm tone. "Is that mother?" said my child again, in a rather sleepy tone, "I am so glad you are come, I am so hungry." "That child," said I, "has gone to bed without her supper to-night," fumbling about at the same time upon the mantel-piece for a bit of candle, which I could not find. "Yes," said Mrs. Mason, very gravely, "and without its dinner too, I fear; but where is your wife, James? for I am come to see whether she brought any thing home with her for herself and family; for I could not feel comfortable after I had refused your child a loaf this morning, just as I know the refusal was." I now stammered out something about "sorry," and "ashamed," and "bad times." "But where *is* your wife, James?" "She is, perhaps, at neighbor Wright's," said I briskly, glad to catch an opportunity of a minute's retreat from my present awkward position, "I'll just step and see—Jane, get up, child." "No, James," said Mrs. Mason, in a tone not to be misunderstood, "no, James, I wish she was sitting by their comfortable fire-side; I called in there just now, as I came along to pay a little bill, and they spoke very kindly of your wife, and hoped she might be enabled to rub through this winter—but I will call again in half an hour; Mary will have come home, I hope, by that time."

The door closed upon her, and I remained in a kind of half stupor; my month's unpaid bill, my public-house scores, my destitute home; these, and a thousand things connected with my situation, kept me musing in no very

comfortable frame of mind, when the latch again clicked, the door opened, and through the half gleam of one flickering flame, I just caught the glimpse of a form, that in the next instant, cold and wet, sank lifeless in my arms; it was Mary; as she sank down upon me she just said, with a shudder, "cold." Shall I stop to tell you of the agony of my mind? Shall I endeavor to relate a portion of the thoughts that chased each other with a comet's rapidity through my brain? the remembrance of our past comforts, and our happiness too? Recovering after the lapse of an instant, I called, "Jane, Jane, get up, and make haste, your mother is come home, and is very ill and faint; get a light—(she was quickly at my side)—get a light," for the little unfriendly flame had ceased to burn.

"But where are you, mother?" said Jane. "Jane, child," said I, angrily, "your mother is here; get a light directly." "We haven't a bit of candle, father." "Then get some wood out of the back room—break up some little bits—O do make haste." "We haven't a bit of wood, father." "Child, child,"—"Yes, father, but we haven't any." My poor wife at this moment gave a kind of sob, and with a slight struggle, as if for breath, sank heavier in my arms. I tried to hold her up in an easier posture, calling to her in a tender manner, "Mary, my dear Mary;" but my sensations and my conscience almost choaked me. In this moment of anguish and perplexity, my wife for aught I knew dead in my arms, without light, without fuel, without food, without credit, Mrs. Mason returned; Jane had managed to make the fire burn up, just so as to disclose our wretched situation. "Your wife ill," said Mrs. Mason, hastily stepping forward—"very ill, I fear, James, and wet and cold—run hastily, James," reaching herself a broken chair, "and call in Mrs. Wright, and place your wife on my lap." This I immediately did, and as I opened the door

to go out, I heard Mrs. Mason ask Jane to get a light—and shame made me secretly rejoice that I had escaped the humiliation for the present, of confessing that we had not even a bit of a candle in the house.

Mrs. Wright was preparing for supper; they were regular and early folks, and my heart sank within me when, in my hurry, I unceremoniously opened the door—I mean the contrast I saw between their cottage and my own; a clean cloth was laid, with spoons and basins, and white clean plates and knives and forks, with every other necessary comfort. Wright was sitting with his back towards the fire, with a candle in one hand and a book in the other, reading to his wife, who was leaning forward and just in the act of taking a pot off the hanger, in which it would be easy to guess was something warm for supper. The fire and candle gave a cheerful light, and every thing looked "comfortable." "My wife is taken very ill," said I, "and Mrs. Mason, who has just stepped in, begged me to call in your help." "Mrs. Mason at your house now," said Mrs. Wright; "come, Wright, reach me my cloak, and let us make haste and go." We were all at the door, when Mrs. Wright said, "What, come to fetch us without a lantern? and ours is at the glazier's. What are we to do?" "The distance is very short," I said. "Yes," said Wright, "but long enough for an accident; how I do like necessaries;" adding, in an under tone, as he pulled his wife along, something about enough for *tavern debts*, but nothing to buy *necessaries*.

On opening my cottage door, I called out, (for no one was in the room,) "Mrs. Mason, are you up stairs? how is Mary? here is Mrs. Wright; shall I come up?" No one answered, and Mrs. Wright passed me, going softly up stairs, saying, in a low tone, as she ascended, "James, you had better make up a good fire and get some water heated as fast as you can." Again I was

aghast; "Get some water heated," said I; and the wretchedness of our bedless bed and furnitureless room crossed my mind at the same time. Mrs. Mason, at this moment, leant over the bannisters, and said, in a soft voice, "James, fetch the doctor, and lose no time; make haste, for life may depend on it." My wretchedness seemed now complete; the very fire of delirium and confusion seemed to seize upon my brain; and hastily calling out to Jane to attend upon Mr. Wright, I snatched up my hat and pushed by my neighbor without heeding some inquiries he had begun about the necessaries that were then so much required.

It rained and was very dark; the road to the doctor's was not the best, and he lived rather more than a mile off; it was impossible to proceed faster than a slow cautious walk. I was now alone, and in much bitterness of spirit began to upbraid myself, and those companions of my folly who had led me on to habits that had first disgraced, and then brought me to severe ruin. With what vivid brightness did the first year of our marriage, its comforts and its hopes, again pass before me; and when my mind led me on through all its changing scenes up to the moment when Mrs. Mason, in her low subdued tone of voice, called to me to fetch the doctor, and to mind I lost no time; I could only realize my wife as dying, and myself the cruel tyrant who had, by neglect, ill usage, and partial starvation, brought her to an untimely end.

When I entered the doctor's house, "Is that you, James King?" said he sharply; "do you want me?" "Yes, sir," said I, "my wife is very ill, and Mrs. Mason, who called in just at the time she was taken, desired me to come and to request your attendance upon her; I am afraid, sir, it is no little affair." "Mrs. Mason! Mrs. Mason!" said the doctor, "I am inclined to think Mrs. Mason has better drugs in her shop for your wife's

complaint than my shop affords, and I expect I shall have to tell her so." I hung down my head with shame; I understood what he meant. He then moved towards the door, putting on his great coat as he walked along. "But stop," said he, just as we got to the outer door, "how did you come—no lantern?" "I can carry your lantern before you, sir," said I, "Yes," said he, "and *I* may bring it back!" "But I will return with you, sir, my wife will most likely want some medicine." "Yes, James," said he, "and if she does, I shall want the money longer still!" I had no word to reply, it was no time to begin being independent. The doctor's large glass lantern was brought, and our journey back was quickly performed. I should have thought a great deal of giving 7*s.* 6*d.* for such a lantern, if I had really required just such an one, yet I had paid as many pounds on my scores, and thought nothing at all about it.

On getting home, I found that somehow it had been managed to make up a good fire, and the tea-kettle was boiling, and Mrs. Mason was just making a little tea. "How is Mary?" said I, hardly daring to look Mrs. Mason in the face. "Well, Mrs. Mason," said the doctor, "pray what is the matter?" and as the doctor spoke, Mrs. Mason took up the jug of tea she had made, conversed with the doctor in an under tone for half a minute, and both walked up stairs, leaving me again to reflection, in fact taking no notice of me. I sank down heavily upon the chair that was beside the fire, in a state of exhaustion, and while I was wondering where all this would end, was aroused by the cry of "James, James, the doctor says your wife must put her feet into warm water; so bring up some directly, James, in a large pan or bucket, or any thing that is handy; pray make haste;" and before I could reply, for I doubted whether there was either, the door was shut, and again I was placed in a new difficulty. However, I

found an old leaky pail and an old broken pan, so I set the pail into the pan to catch the leakage, and, together, they did tolerably well; but I felt considerable shame as I handed this lumbering affair up stairs, well knowing it would call forth some remark.

I had just again seated myself at the fire, when the doctor, in no very gentle tone, called out, "James, here, man, take this paper to my office; Mr. Armstrong will give you some physic for your wife, and then it will be twice given, for I suppose you'll never pay for it." I stared at him, or rather paused and hesitated—who could tell why? was it the taunts I was thus obliged to endure? or was it bodily exhaustion? I had eaten all the food my poor Mary had put into my basket for my breakfast; and, as it appeared, all she had in the world; yet I had managed to borrow sixpence at noon, intending to buy me a loaf and cheese, and half a pint of beer for my dinner; but venturing upon half a pint of beer first, I called for another; and, becoming thirsty, for a pint; and so my dinner and my afternoon's work were both lost together. It must now have been nearly ten o'clock, and I had tasted no food, as I said before, since breakfast. I felt faint, and well I might; however, with a heavy step and a heavier heart, taking up the doctor's lantern and looking round upon the empty wretchedness before me, I again set out for the doctor's, and did I not also think over neighbor Wright's comfortable, cheerful room, and his boiling pot; while I, who had that day spent a borrowed sixpence upon beer, had not even a crust of bread for myself or family? and did I forget the pence, and then the shillings, and then the pounds, I had paid at public houses; selling and pawning my bed from under me, and my clothes from off my back, and all to gain misery and want, and lose my good name?

Mr. Armstrong was a kind-hearted young man, and

soon prepared the medicines, and by kind and cheerful hopes concerning my poor Mary, and a little civil conversation, raised my spirits, and I walked back somewhat lighter of heart: but I was thoroughly wet, and the cold rain pierced my very marrow, for I was wearing summer clothing in the winter season—I had no other. Cold and wet, exhausted and miserable, I once more lifted the latch of my own cottage door. The candle was dimly burning. My fears arose, and my heart sank within me: "Is Mary worse?" said I. "She is no better," said Mr. Wright, who was sitting over the dying embers—"no better—heavy work, James!"

I placed the medicine upon the table and sat down exhausted and wretched. Whose situation so low, could he have known all, that would not have pitied me? Wright rose and carried the medicines up stairs; and in another minute all was the stillness of death. I could have borne any thing but this, at least I so felt, but under this oppressive stillness my feelings gave way in torrents of tears, and every moment brought a fresh accusation against myself for my past doings, and again I looked around me as well as my tearful eyes and dimly lighted room would allow, and contrasted all with John Wright's. "So comfortable," said I, involuntarily. Indistinct sounds and cautious steppings were now heard above; and while I was raising myself up to listen, in order to catch if possible something that would acquaint me with the state of my poor Mary, the bed-room door opened, and down came Wright and his wife, the latter carefully lighting the doctor, Mrs. Mason being close behind him. I tried to recover myself a little, and to assume something like the appearance of courage; and in a half-choked, coughing voice, said, "How is my poor wife, sir?" The doctor, with a severity of manner and imitating my manner of speaking, replied, "You should have coughed sooner, James;" then turning to Mrs.

Mason, said, "Remember, *quiet* is the best medicine *now;* indeed it is food and medicine in her present state; don't teaze her about any thing; at half past, mind—and again at twelve, until the pain subsides, when sleep will follow."

I shrunk back at the words "half past," which reminded me that I had not even a twenty shilling clock in the house.

"James," said the doctor, "have you no time in the house?" "No, I suppose not," he answered himself. "Well, then, you must guess at it—Oh dear! bad work indeed. Come, James, put that bit of candle into the lantern; I hope it does not rain now."

Wright opened the door and I walked out with the lantern, the doctor following, and, buttoning his coat closely round him, remarked upon the darkness of the night. I walked on with an unsteady step, feeling as if every yard of ground I strode over would be the last. But, urged on by my situation, I reached the doctor's house without any remark from him upon my wearied step, and pulled his bell in rather a hasty manner.

"You are in a hurry, James," said he, "you forget the time of night; a gentle pull would have waked the attendant without disturbing my family. *My* family are very regular, James, and I make it a rule never to disturb them when it can be avoided; perhaps you think such things of no consequence: regularity, James, and sobriety, are two very principal things in a family."

By this time the attendant appeared, and, giving him the lantern and thanking the doctor for his kind attention, I left the door to return home. The door closed, and my situation was a very painful one; the sudden change from light to utter darkness obliged me to stand still a few minutes before I could venture to move, but a world of sensations ran through my mind, and distracted me more than ever; the weakness of my body

prevented my checking its sensations; and, could I have weighed in the balance of reason, to say nothing of religion, at this moment, all foolish, sinful pleasures, (falsely so called) of drinking, with the distress of mind and weariness of body I then endured, and had endured on this one single night, how light would they have seemed! Yes, even if I had not included the loss of positive property and health.

Once again, then, I reached my home. All was still; but soon Mrs. Mason came down. Before I could speak, she said, "Mary is better, James; she has fallen into a nice sleep." She spoke kindly, and looked kindly. I tried to answer her, but my feelings choked me; and seeing my effort to suppress them, she continued: "God has dealt very mercifully, James, towards you, in so blessing the means that have been used—but you have had no supper; you will find some nice warm soup by the side of the fire there; Mrs. Wright sent it in for you, by her husband, when she returned home; come, James, eat it while it is warm, it will do you good; your little girl and boy have both had some, and they are now warm in bed and fast asleep."

"Mr. and Mrs. Wright are very kind," I added, "and you are kind; what should I have done but for you and them?"

"Done, James?" said she mildly, "done, James? see how God orders his dispensations; 'in the midst of wrath he remembers mercy,' and I trust he has purposes of mercy in this event towards you and your family; but beware, James, for the Bible expressly says, 'my son, despise not the chastening of the Lord,' and again, 'whom the Lord loveth he chasteneth.' But eat your supper; I will step up stairs and see if your wife is still sleeping, and if she is, I will come down and chat a little with you."

As she went softly up stairs my eyes followed her,

and I said to myself, this is one of your religious ones, is it, that I have so often joined in jeering at? Surely I ate my supper with a thankful heart, and was much strengthened by it. Mrs. Mason soon returned, and stepping into the back room, where Jane lay, and her little brother, brought out three or four billets of wood, and a cheerful fire was soon made; so that with my warm, nourishing supper, the cheerful fire, and Mrs Mason's mild and cheerful countenance and manner, I regained my spirits, and a considerable portion of my strength. After a little pause, she said,

"James, when Mary recovers, if it should please God to order it so, great care will be required lest she should relapse. You would not wish to lose her, James; she has, I believe, been a kind and affectionate wife to you, and a tender mother to your children. When you were first married every thing went well with you, and it was a remark I often made of you as a neighbor, that you wanted nothing but the true fear of God in your heart, and faith in our blessed Saviour, to make you a pattern to all around you. I used often to say a few words to Mary, and she always received them meekly, but I seldom saw you, and your manner never gave me any encouragement to talk to you on religious subjects. James, experience has enabled me to make one remark, that *absence from divine worship*, as a regular or customary thing, is an almost unerring sign of the absence of religion from the heart; and it is indeed seldom that I have ever seen you in your place on the Sabbath-day. The Sabbath is a blessed day when it is spent aright." So leaving me, she again went up stairs, remarking that Mr. Wright had been home to her house, to explain the cause of her absence, (and as I tolerably well guessed, this partly explained the mystery of fire and candle, and tea and sugar, and bread,) adding, "Mrs. Wright will come in at daylight, and will stay with Mary, and

that will allow me to attend to my morning's business: you know, James, the Bible says, 'diligent in business, fervent in spirit, serving the Lord.'"

I longed to go and see my poor Mary, but I was not asked, and I supposed it right that it should be so. I now thought of my poor children; and going into their room, I felt distressed to find them so badly provided with bed-clothes. I kissed them, and secretly prayed, in a kind of way, that I might be spared to care more for them than I had lately done. I sat down, and began to reflect upon all the circumstances of the past day, and of this eventful night; but I soon fell into a sound sleep, which continued until Mrs. Mason awoke me, informing me that it was nearly daylight, and reminded me of her intentions to return home to her duties as soon as Mrs. Wright should arrive. "And why wait for Mrs. Wright, madam," said I; "surely I can attend upon Mary now, or at least until Mrs. Wright does come." "It is very natural," said Mrs. Mason, "that you should desire to attend upon your wife, and think yourself capable of doing so, but my most particular directions from the doctor were, not to allow you to see your wife, if I could prevent you, until he had seen her once more; and you may remember, James, in how grave a manner he directed she might not in any way be teazed, nor—but, James, to deal honestly with you, and rightly as I consider it, whatever may be your future conduct to your wife, your behavior to her for these last three years has not been quite kind; and as grief and depression have very much to do with her present illness, we are all of opinion that you had better refrain from going to see her until she is more composed; you have bruised, James, seek now to heal."

I was touched with the reproof; I was, perhaps, more touched by the manner. Mrs. Mason was one who sought to win souls—she won my esteem and confidence, and

I felt that if Mrs. Mason could talk to me thus, I had still something to lose. I went to call Mrs. Wright. On my return, Mrs. Mason was up stairs, but she had placed nearly a whole loaf and a piece of butter on the table, and some tea and sugar, and the kettle was singing by the fire-side. These were times of deep thought to me. On Mrs. Wright's arrival I thanked her for her great kindness, and hoped better times were in store. "Yes," she replied, "better times may be in store for you; I hope they are; you have certainly bought your corn at a very dear market lately, but you *may* find a better one to go to yet." Mrs. Mason now appeared, and ready to go home; the morning had just fully dawned. "Come, James," said she, "you must go with me, I want to send back a few things to Mary; and mind, you must not leave the house to-day after your return, and your little girl ought to be sent to account for your absence from work—that is, James, if—"

"If, madam?" said I quickly, "if what?"

"Yes, James, if you think you can maintain a new character, and desire really to become again, what I well remember you once was, a respectable man; yes, James, a respectable man; for remember, that word is the just right of every man who acts as every man ought to do. The word seems to surprise you: it is a sad mistake that seems insensibly to have crept into common acceptance in these days, that respectability must mean something belonging rather to riches and rank, than honesty and uprightness of character; respectability is as much the birthright of yourself as of young 'squire Mills; indeed I may say that on this point you both started in life exactly equal: his father was indeed respectable in every sense of the word; and your father was certainly nothing behind him; both faithfully discharged the duties of that station 'into which it pleased God to call them,' and this I consider, from the king to

the cottager, is to be *respectable;* but, James, the young 'squire is as respectable a man, I am happy to say, as his father was, and why should not you become as respectable as yours? I have lived to see many changes, but the change I most mourn over is the change of principle in my neighbors. Their respectability seems to be exchanged for finer clothes and fewer fire-side, fewer home comforts; and I happen also to know that if very much of the grain that has been made into poisonous beer and whiskey had been made into good wholesome bread, both you and I, James, should have been better off, I think, than we are now, for I have had my struggles as well as you; so have many others. I have worked early and late, taking care of *the pence*, to maintain my respectability; yet, let me again repeat it, your father and mother were respectable to the day of their death, and many in this village would gladly see their only child following their footsteps, and seeking the same inheritance they now possess 'in mansions in the skies.' But the road leads down hill to vice and folly, and I might add, the gulf of ruin lies at the bottom; you may be far down it—I fear you are, yet there is a hand that even now beckons to you, and says, 'turn, turn, I have no pleasure in the death of him that dieth, wherefore turn and live;' but, James, you are not ignorant of your Bible."

I tried to conceal my emotions, for it was a very long time since I had heard such words as these. My Bible and the house of God had been long entirely neglected. Mrs. Mason perceived that I was affected, and moving towards the door, said, "Yes, James, it is a slippery, down-hill path that leads to ruin, and many there be that walk therein. Heaven may be said to lie upward, yet 'its ways are ways of pleasantness, and all its paths are peace.' But come, it is broad daylight, and I must hasten home."

As we passed neighbor Wright's cottage, I had not forgotten the comfort that was within, and I said secretly, "I'll see what's to be done." The arrival of Mrs. Mason at home seemed to give to all the liveliest pleasure and satisfaction; and their inquiries after my poor wife were made with a kindliness of manner that surprised me. "They respect her," said I to myself; they took little notice of me; yet treated me with more civility than I had a right to expect. Mrs. Mason soon put up a few little things and directed me to give them to Mrs. Wright, and weighing me a pound of bacon, and putting a large loaf and half a pound of cheese into the basket with it, with some soap and candles, said, "I shall charge *these* to your bill, James. Patty, go into the garden and cut James a couple of nice cabbages; I dare say he will know what to do with them." Having had this unexpected provision made me for the day, and receiving parting words of encouragement from this kind friend, I returned home. I found my children up and washed, and breakfast ready. Mrs. Wright had kindly done this. Jane looked cheerful, and my little Harry came edging towards me, as if he did not know what to make of all this. "Mother's so ill, Jane says, father—is she, is she, father?" looking up in my face as I sat down; "is she?"

"She is better now, my boy," I said.

"Better, father? who made her ill? *you* didn't make her ill, did you, father?—nice bread, father—did mother bring this nice bread home, father? speak, father, you don't speak."

I could not trust myself to answer; so I rose, for I was much affected at the thought that Mrs. Mason had cared for these babes and their mother, but I had neglected them, and foolishly squandered away their comforts and even their necessary bread.

Mrs. Wright went home; but returned soon after we

had finished breakfast; and by the time I had put things a little to rights, the doctor called. His "Well, James," filled me with no very pleasing sensations. "I hope we shall have a change, eh! James?" and passing on, went up stairs. Ah, thought I, I hope so too, for I know what you mean. He soon came down; said my wife might get up if she liked, taking a little care, and, "after to-day give her a pill every noon for dinner off a loin of mutton, eh! James? a few more broiled pills for *her*, and a pint less of liquor for *you*, and your old father and mother would soon come to life again. *Your* Savings' Bank is at the tavern, and the landlady of the Stag keeps your accounts, I believe, eh! James? I shall charge you nothing for this." This was the doctor. I received his reproofs humbly, and I certainly thought, you have been very kind, but I also thought, you are not Mrs. Mason.

Soon after this my poor Mary came down stairs, and I at once confessed my sorrow for my past conduct, and my determination to *drink no more*; and, to conclude, my wife slowly recovered, and, I may add, I recovered also; but I was very far down the hill, and consequently found it a long and hard tug to get up again; but Mrs. Mason encouraged me, Mrs. Wright helped me, the doctor cheered me, Mr. Armstrong praised me, our kind minister instructed me, my wife assisted me, and, as a crowning point of all, the blessing of God rested on me. I worked hard, I prayed in my family, I paid my debts, I clothed my children, I redeemed my bed, I mended my windows, I planted my garden and sold garden stuff, instead of buying; I bought me a wheelbarrow, I mended my chairs and table, I got me a clock—and now here I am, but never shall I forget John Wright or his wife, how long soever I may remember my other kind friends, and most of all, Mrs. Mason. But, there were no Temperance Societies in those days, or I think I should have been reclaimed sooner.

THE END.

No. 396.

ARE YOU

A SABBATH-SCHOOL TEACHER?

(FROM NEVINS' PRACTICAL THOUGHTS.)

If you are, you are engaged in a good work. Yes, it is good, both as acceptable to God, and as profitable to men. It is good in its direct operation, and good in its reflex action. It is not merely teaching the young idea how to shoot, but, what is still more important, it is teaching the young and tender affection what to fix upon, and where to entwine itself. Nothing hallows the Sabbath more than the benevolent employment of the Sabbath-school teacher. It is more than lawful to do such good on the Sabbath day. It has great reward. Continue to be a Sabbath-school teacher. Be not weary in this well-doing. Do not think you have served long enough in the capacity of teacher, until you have served life out, or until there shall be no need of one saying to another, "Know the Lord." What if it be laborious? It is the labor of love, in the very fatigue of which the soul finds refreshment.

But perhaps you are not a Sabbath-school teacher. "No, I am not," methinks I hear one say. "I am not a professor of religion. You cannot expect me to be a teacher." You ought to be both, and your not being the first is but a poor apology for declining to be the other. The neglect of one obligation is a slim excuse for the neglect of another. You seem to admit that if you professed religion, it would be your duty to teach in the Sabbath-school. Now, whose fault is it that you do not profess religion? But I see no valid objection to your teaching a class of boys or girls how to read the word of God, though you be not a professor of religion. I cannot think that any person *gets harm* by thus doing good. Experience has shown that the business of teaching in the Sabbath-school is *twice* blessed—blessing the teacher as well as the taught.

"But I am not a young person." And what if you are not? You need not be very young in order to be a

useful Sabbath-school teacher. We don't want mere *novices* in the Sabbath-school. If you are not young, then you have so much more *experience* to assist you in the work. Do Sabbath-school teachers become *superannuated* so much earlier in life than any other class of benefactors—so much sooner than ministers and parents? There is a prevailing mistake on this subject.

But you are "married," you say. And what then? Because you have married a wife or a husband, is that any reason why you should not come into the Sabbath school? Many people think that as soon as they are married, they are released from the obligation of assisting in the Sabbath-school. But I do not understand this to be one of the immunities of matrimony. As well might they plead that in discharge of the obligation to every species of doing good. Such might, at least, postpone this apology till the cares of a family have come upon them. And even then, perhaps, the best disposition they could make of their children on the Sabbath, would be to take them to the school. I wonder how many hours of the Sabbath are devoted to the instruction of their children by those parents who make the necessity of attending to the religious culture of their families an apology for not entering the Sabbath-school; and I wonder if their children could not be attended to in other hours than those usually occupied in Sabbath-school instruction; and thus, while they are not neglected, other children, who have no parents that care for their soul, receive a portion of their attention. I think this not impossible. But perhaps the wife pleads that she is no longer her own, and that her husband's wishes are opposed to her continuing a teacher. But has she ceased to be her Lord's, by becoming her husband's? Does the husband step into all the rights of a Saviour over his redeemed? If such an objection is made, it is very clear that she has not regarded the direction to marry "only in the Lord."

But perhaps you say, "There are enough others to teach in the Sabbath-school." There would not be enough—there would not be any, if all were like you. But it is a mistake; there are not enough others. You are wanted. Some five or six children, of whom Christ

has said, "Suffer them to come to me," may grow up without either learning or religion, unless you become a teacher. Are all the children in the place where you live gathered into the Sabbath-school? Are there none that still wander on the Lord's day, illiterate and irreligious? Is there a competent number of teachers in the existing schools, so that more would rather be in the way than otherwise? I do not know how it is where you live, but where I live, there are boys and girls enough, aye, too many, who go to no Sabbath-school. It is only for a teacher to go out on the Sabbath, and he readily collects a class of children willing to attend; and where I reside, there are not teachers enough for the scholars already collected. Some classes are without a teacher; and presently the children stay away, because, they say, they come to the school, and there is no one to attend to them. He who said, "Suffer the little children to come unto me, and forbid them not," knows this; and he knows who of "his sacramental host" might take charge of these children, and do not. They say every communion season, "Lord, what wilt thou have me to do?" and the Lord replies, "Suffer the little children to come to me"—and there the matter ends.

I visited recently an interesting school, composed of colored adults and children. It is taught partly by white persons, and partly by intelligent colored persons. It is languishing now for want of teachers. There were present some twenty-five or thirty females, and only *two* female teachers. I wondered to see no more than two there, especially of those who were last at the cross and first at the sepulchre.

But I hear one say, "I *was* once a teacher;" and do you not blush to own that you became weary in this species of well-doing? "But I think I taught long enough." How long did you teach? Till there were no more to learn? Till you could teach no longer? Are you dead? If not, you are resting from your labors rather prematurely. This excuse resembles one which I heard of, as from a lady of wealth, who, having for several years been a subscriber to the Bible Society, at length ordered her name to be stricken off, alleging that she thought she had done her part towards disseminating the Bible! The world

was not supplied; O no, not even the country; and her means were not exhausted. But she had done her part. Had she done *what she could?* The woman whom Jesus commended had "done what she could."

But one says, "I want the Sabbath for myself—for rest and for improvement." And who does not? Are you busily employed all the week? So are some of our most faithful teachers. You ought to be "diligent in business" during the days of the week. "Six days shalt thou labor." "But is there any *rest* in Sabbath-school teaching?" The soul finds some of its sweetest rest in the works of mercy, and often its richest improvement in the care to improve others.

But perhaps you say, though with some diffidence you express this objection, that you belong to a circle in society whose members are not accustomed to teach in the Sabbath-school. Do you mean that you are *above* the business? You must be exceedingly *elevated* in life to be above the business of gratuitously communicating the knowledge of God to the young and ignorant. You must be exalted above the very throne of God itself, if you are above caring for poor children. "But I should have to mingle with those beneath me in rank." Ah! I supposed that christianity has destroyed the distinction of rank, not indeed by depressing any, but by elevating all. Should christians, all cleansed by the same blood and Spirit, treat other christians as common?

"O, it is too laborious. There is so much self-denial in it." And do I hear a disciple of Christ complaining of labor and self-denial, when these are among the very conditions of discipleship? Is the disciple above his Master? Can you follow Christ without going where he went? And went he not about doing good? Pleased he himself?

Ah, I know what is the reason of this deficiency of Sabbath-school teachers, and I will speak it out. It is owing to a deplorable want of christian benevolence in them who profess to be Christ's followers. They lack the love that is necessary to engage one in this labor of love. They have no *heart* for the work.

PUBLISHED BY THE AMERICAN TRACT SOCIETY.

No. 397.

DO YOU PRAY IN YOUR FAMILY?

FROM NEVINS' PRACTICAL THOUGHTS.

There are families that call not on the name of the Lord. Nor is it a new thing. There were such so long ago as when Jeremiah lived. He takes notice of them. He has a prayer about them. It seems he was divinely inspired to call down the indignation of the Lord upon such families: "pour out thy fury," he says, "upon the families that call not on thy name." I would not like to have been a member of one of those families; and much less the head of them. It must have been very offensive to the Lord that there were families in which he was not acknowledged and worshipped. And if there were such families among the heathen nations, that offended him, how much more must it have displeased him that there should be such families even among his people Israel! families that did not in the family capacity invoke him! I do not know why it should be less offensive now. I do not believe it is. Families are now under as great obligations to God as ever they were.

Some persons ask why we insist on family prayer as a duty. They say we cannot produce any precept enjoining it. But I wonder if that is not a duty, the omission of which is the subject of prophetic denunciation. I wonder if that is not by implication commanded, the neglect of which brings down the wrath of God on those guilty of the neglect. There are some things so manifestly reasonable, and of such self-evident obligation, that they need no law expressly enjoining them. It is not necessary that they should be taught *in so many words.*

But if we have no express precept on the subject, we have *examples* in favor of it. I suspect *Abraham*, who was so careful to instruct his household in the way of the

Lord, did not neglect to pray with them. And *David*, I am quite confident, prayed in his family. It is said of him on one occasion, that "he returned to bless his household." No doubt there were both prayer and praise in that family. Certainly *Joshua* must have prayed in his house. How otherwise could he have fulfilled his resolution that his house as well as himself should serve the Lord? What? resolve that his house should serve the Lord, and not join with them in supplication for grace to serve him! That is not at all likely.

Now I would ask if it is not proper and right that every head of a family should adopt the resolution of him who said, "As for me and my house, we will serve the Lord?" But can there be religion in a house without prayer? Is there not inconsistency in saying, "I and my family will serve God, but we will have no family altar nor offering?" Is not prayer an essential part of the service of God? I wonder if any one ever lived who supposed that family prayer was not more pleasing to God than the omission of it. I wonder if any one ever omitted it for fear of being guilty of will-worship, or through dread that it might for some reason offend God? I wonder if the practice of family prayer ever distressed any conscience. The omission of it has troubled many.

It is admitted, I believe, to be the will of God that we should pray to him *socially*. The Lord's prayer was constructed for *social* use. The disciples were directed to use it when they should pray together; and it is accordingly in the *plural* number: not *my* Father, but "*our* Father." Now, is God to be socially worshipped, and yet not worshipped in that first, most permanent, and most interesting form of society—the form of society instituted by God himself—the family? Is that to be believed? But the Lord's prayer seems not only intended for social, but for *daily* use. "Give us *this day* our daily bread" is one of its petitions. It does not contemplate the morrow. It

asks supplies but for one day. Now if, as it appears from this reasoning, social prayer should be *daily*, where but in the family, the society which is abiding, and which a single roof covers, can it with propriety be daily. Should there be public religious services daily, or daily prayer-meetings for this purpose? Then, how suitable it is that those who together share their "daily bread," should together daily ask it.

How *reasonable and comely* is household religion—family worship! Common blessings, such as families daily share, call for common thanksgivings. Common wants, such as families together feel, call for common supplications. Is it not fit that families, in retiring to rest at night should together commit themselves to divine keeping; and in the morning unite in praising the Lord for having been their protector? It is a clear case, it seems to me. Besides, fathers are directed to bring up their children "in the nurture and admonition of the Lord." But can they do this while they pray not with them and for them? I do not know how we are to comply with the apostolical exhortation to pray "every where," unless we pray in the family, as well as under circumstances.

Is any one in doubt whether the practice, or omission of family prayer will be the more pleasing subject of *retrospect* from the dying bed or the eternal world? Parents should not forget, that presently will come the long deferred and greatly dreaded season of taking the last look, and the last leave of those whom their decease is to make orphans. O then, what a sweet thought it will be to enter into the dying meditation, that they have been in the daily habit of bowing down with their children in prayer, and commending them to the care and grace of their heavenly Father, and that they may now indulge the confident hope that he will infinitely more than supply the paternal place which they are to leave vacant.

But what need of more argument? I suspect every

one secretly admits the obligation of family prayer. I judge so from the trouble many are at to apologize for the neglect. It tries them not a little to satisfy even themselves with an excuse. The usual plea is *inability*. They have not the *gift*, they say. What gift? Can they not collect their family together night and morning? Have they not so much authority in their own house as that? And then can they not read a portion of Scripture to them; and kneeling down, express their common desires to God. If they cannot frame a prayer at the moment, yet can they not use a form? It requires no great gift to read a prayer in an audible voice. But what if it be hard at first; it will soon be easy, if persevered in. The beginning of almost every good habit is difficult. The most of those who make this apology, *presume* on their inability. They say they cannot, before they have tried. But until they have tried, they do not know whether they can or not. What if some have tried once and failed. One failure should not dishearten them, nor two, nor even twenty. Demosthenes tried speaking many times before he became an orator. Besides, how do those who presume on their inability to conduct family worship, know what assistance they might receive from God, if they were to make an humble and faithful experiment.

If any one shall condescend to read this, who does not pray in his family, I advise him to commence immediately. He knows that he will never be sorry for it, if he does; but he is not so sure that he may not be sorry for it, if he does not. If there were no other reason in favor of the practice, this alone would be sufficient. I think it is *Jay* who says that a family without prayer is like a house without a roof—it has no protection. Who would like to live in such a house.

PUBLISHED BY THE AMERICAN TRACT SOCIETY.

No. 398.

THE

LOST MECHANIC RESTORED.

Near the close of the year 1831, (says Mr. M—— C——, of Hartford, Conn.) I was requested by a pious and benevolent lady of this city, to take into my employ a young man, a mechanic, who had become intemperate. I objected at once, that the influence of such a man would be injurious to my other workmen, and especially my apprentices. But the kind-hearted lady urged her request, saying that he was willing to come under an engagement not to drink at all, and to conform strictly to all the regulations of the establishment; that she received him into her family when a boy, and felt a deep interest in his welfare; that he had learned a trade and was an excellent workman; had become hopefully pious, and united with one of our churches; had married a very worthy young woman—but his intemperance had blasted his fair prospects. He was now sensible of his danger; and she believed his salvation for this, if not for a future world, would turn on my decision.

Under these circumstances I consented to make the trial; and he came, binding himself, by a written contract, to continue with me four years, to receive no part of his wages into his own hands, and forfeit whatever should be due to him, in case he became intoxicated. He succeeded remarkably in my business, was industrious and faithful, and strictly temperate and regular in all his habits.

But in the summer of 1832, he was by some means induced to taste again an intoxicating drink; and a fit of drunken insanity ensued, which continued about a fortnight. Knowing that his wife had some money, he gave her no peace, day nor night, till he got possession of it. He then took the boat for New-York, spent the money, and after bartering some of his clothes, returned, a most destitute and wretched object.

After he had become sober and rational once more, I happened to meet him in the street, and asked him why he did not come to work as usual? With a voice

trembling and suppressed, and with a look of grief, self-reproach, and despair that I shall never forget, he said, "I can never come into your shop again. I have not only violated my contract with you, by which I have forfeited my place, but I have treated you with the basest ingratitude, proved myself unworthy of your confidence, and destroyed the last hope of my reformation."

I assured him of my increased desire for his welfare; he returned to his employment; and his attention to business evinced the sincerity of his confessions.

But not more than three months had elapsed before he was taken again in the toils of his old deceiver; and at this time he was so furious and unmanageable that he was arrested and committed to the work-house. He was soon released and engaged once more with all his accustomed ardor and good will in my business, and so continued for about two months, when he fell again; and after a frenzy of a week, came to me and begged me to take him to the work-house, as the only means by which he should get sober. He remained there two or three days, and then returned to his work.

Such was his history: a few months sober, industrious, and obliging in my shop; kind, attentive and affectionate in his family; then a week furiously drunk, absent from my shop, violent and abusive in his family; then at the work-house; and then sober, and at home again.

He had already been excommunicated from the church for his intemperance; had become a terror to his wife, who frequently sent for me to protect her from his violence; and seemed to be utterly abandoned.

In the month of May, 1833, he was again missing; and no one, not even his wife, knew what had become of him. But in the course of the summer she received a letter from him; in which he said he had got employment, and wished her, without informing me where he was, to come and live with him. She accordingly removed to his new residence, and I heard nothing from either of them.

About two years and a half after this, a man came into my shop one day, and taking him to be a stranger, I bowed to him as such; but as he met me with a smile, I instantly recognized him as the man that I had given

up for lost. But how changed! Instead of the bloated, wild, and despairing countenance that once marked him as a drunkard, he now wore an aspect of cheerfulness and health, of manliness and self-respect. I approached, took him by the hand, and said, "Well, ——, how do you do?" "*I am well*," said he, shaking my hand most cordially. "Yes," said I, "well in more respects than one." "*Yes, I am*," was his emphatic reply. "*It is now more than two years since I have tasted a drop of any thing that can intoxicate.*" He began by abstaining from ardent spirits only; but, said he, "I soon found that what you had so often told me was true; that I could not reform but by abstaining from all that can intoxicate. I have done so, and you see the result."

I then inquired after the health of his wife and child; his reply was, "They are well and happy." I asked him if "his wife made him any trouble" now. "Trouble!" said he, "No; and never did make any; it was I that made the trouble. You told me so, and I knew it at the time. *But what could I do?* So long as I remained here, I could not turn a corner in your streets without passing a grog-shop. I could not go to my meals without coming in contact with some associate who would try to entice me to drink with him;—and even the keepers of these shops would try every artifice to induce me to drink; for they knew that if they could get me to taste once I should never know when to stop, and they would be sure to get a good bill against me."

I have now come, said he, to tell you why I left you: "It was because I knew that I should die if I did not leave off drinking, and I saw distinctly that I could never leave off while I remained in Hartford. My only hope was, in going where liquor was not to be had.

About two years and a half after this, that is, about a year ago, he applied to me for further employment, as the business he was following had failed. I told him there was no man whom I should rather employ, but I could not think of having him encounter again the temptations which he had so miraculously escaped. He very pleasantly replied, "I am a man now, and do not believe that I have any thing more to fear from the temptations of the city than you have."

I told him that I had confidence in the firmness of his purpose, but feared to see it put to the test. Yet, as he was out of business, I consented; and no man that I ever employed did better, or was more deserving of confidence and respect. He continued with me till spring, when he proposed to take his work into the country, so that he could be with his family: the arrangement was made, and I employ him still.

On the fourth of July last, (1839,) the Sunday-schools in the town where he resides made arrangement for a celebration, and I was invited to be present and address them. They assembled in the body of the church, and nearly filled it. As I looked upon the audience, the first countenance that met my eye was that of this very man, *at the head of his Sunday-school class.* The sight almost overwhelmed me. My mind ran back over his past history; I saw distinctly the image of what he had been, and saw before me the reality of what he then was.

Instead of a loathsome drunken maniac—a terror to his family and a curse to society, whose very presence was odious, and his example pestilential—he was then, in the expressive language of Scripture, "clothed, and in his right mind;" and was devoted to the heavenly work of guiding to Christ and salvation the children of the best families in the place. I learned that he had made a public profession of religion, which he was daily honoring by a life of christian meekness and sobriety.

O, who can comprehend the tide of domestic joy, of social happiness, and of christian consolation which flows through the heart of this man and his family, in consequence of this change in his habits!

Now, what was the cause of this surprising change? What wrought this wonderful transformation in this individual? The whole story is told in one short line. *He went where intoxicating liquor was not sold!* Had he remained in this city he would probably long since have been laid in the drunkard's grave.

PUBLISHED BY THE AMERICAN TRACT SOCIETY.

No. 399

DIALOGUE

BETWEEN THE BIBLE AND A SINNER.

Bible. "Thus saith the Lord of Hosts, consider your ways." Hag. 1 : 5.

Sinner. I am not so bad as some others.

B. "They that measure themselves among themselves are not wise." 2 Cor. 10 : 12.

S. I hope I am not so bad as to go to hell.

B. "The wicked shall be turned into hell." Ps. 9 : 17.

S. But God is merciful.

B. "Let every man take heed how he buildeth; for other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3 : 10, 11.

S. Is there no mercy out of Christ?

B. "There is none other name under heaven given among men, whereby we must be saved." Acts, 4 : 12. "Jesus saith, I am the way: no man cometh unto the Father but by me." John, 14 : 6. 1 Tim. 2 : 5.

S. I hope I do some good.

B. "There is none that doeth good, no, not one." Psalm 14 : 3.

S. Is every thing that I do wicked?

B. "The thoughts of the wicked are an abomination to the Lord." Prov. 15 : 26. "The ploughing of the wicked is sin." Prov. 21 : 4.

S. I am sure I have some good thoughts.

B. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Genesis, 6 : 5. "Out of the heart proceed evil thoughts, adulteries, fornications, murders." Mark, 7 : 21; Prov. 24 : 9.

S. If my heart be so wicked, what shall I do?

B. "Repent, and turn from all your transgressions, and make you a new heart and a new spirit, for why will ye die?" Ezek. 18 : 30, 31. "Give ME thine heart." Prov. 23 : 26. "They first gave their own selves to the Lord." 2 Cor. 8 : 5.

S. I try to be honest and pay my debts.

B. "Christ is become of no effect unto you, whosoever of you are justified by the law." Gal. 5 : 4.

S. What is the law?

B. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself." Matt. 22 : 37, 39.

S. Surely I have kept the law in some measure.

B. "Whosoever shall keep the whole law, and yet offend in one point, is guilty of all." James, 2 : 10.

S. But did not Christ do away the moral law?

B. "Think not that I am come to destroy the law—I am not come to destroy, but to fulfil." Matt. 5 : 17. "Cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal. 3. 10.

S. How, then, shall I be delivered from the curse of the law?

B. "Christ hath redeemed us from the curse of the law." Gal. 3 : 13.

S. Will all, then, be saved?

B "He that believeth shall be saved, but he that believeth not shall be damned." Mark, 16 : 16.

S. I do believe.

B. "The devils also believe and tremble." James, 2 : 19.

S. How, then, shall I go to work?

B. "This is the work of God, that ye BELIEVE on him whom he hath sent." John, 6 : 29.

S. What is it to believe?

B. "With the heart man believeth unto righteousness." Rom. 10 : 10.

S. I have been trying to do my best.

B. "Without faith it is impossible to please him." Heb. 11 : 6.

S. I have been praying and reading my Bible, &c.

B. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28 : 9.

S. Ought I not to pray?

B. "Men ought always to pray." Luke, 18 : 1. "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting." 1 Tim. 2 : 8.

S. But will not God hear if I pray the best I can, though I have not a new heart, and do not believe?

B. "Whatsoever is not of faith is sin." Rom. 14 : 23. "If I regard iniquity in my heart, the Lord will not hear me." Ps. 66 : 18.

S. What must I do to be saved?

B. "BELIEVE ON THE LORD JESUS CHRIST, and thou shalt be saved." Acts, 16 : 31.

S. Is Christ able to save me?

B. "He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7 : 25.

S. But I am so unworthy I am afraid he will not accept of me.

B. "Him that cometh to me I will in no wise cast out." John, 6 : 37.

S. Why, then, am I not saved?

B. "Ye will not come to me that ye might have life." John, 5 : 40.

S. I think I am willing, I cannot believe that I am unwilling to come to Christ.

B. "He that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us ETERNAL LIFE, and this LIFE is in his SON." 1 John, 5 : 10, 11.

S. I will believe, but cannot now.

B. "God now commandeth all men every where to repent." Acts, 17 : 30.

S. I must wait God's time.

B. "The Holy Ghost saith, TO-DAY if ye will hear his voice harden not your hearts." Heb. 3 : 7, 8. "Behold now is the accepted time, behold now is the day of salvation." 2 Cor. 6 : 2. "Come, for all things are now ready." Luke, 14 : 17.

S. How can I come now?

B. "Whosoever will, let him take the water of life freely." Rev. 22 : 17.

S. If I am spared I will try soon, perhaps to-morrow.

B. "Thou fool, this night thy soul shall be required of thee." Luke, 12 : 20. "Ye know not what shall be on the morrow; for what is your life? it is even a vapor." James, 4 : 14.

S. What would you have me to do?

B. "Be reconciled to God." 2 Cor. 5 : 20.

S. But do I hate him?

B. "The carnal mind is enmity against God." Rom. 8 : 7. "Now have they both seen and hated both me and my Father." John, 15 : 24.

S. I never thought I hated God.

B. "The heart is deceitful above all things." Jer. 17 : 9. "He that trusteth in his own heart is a fool." Prov. 28 : 26.

S. Well, what must I do?

B. "Repent and believe the Gospel." Mark, 1 : 15. "Except ye repent ye shall perish." Luke, 13 : 3. "He that believeth shall be saved, but he that believeth not shall be damned." Mark, 16 : 16.

S. What can I do more? I have done all I can.

B. "Ye shall find me when ye shall search for me with all your heart." Jer. 29 : 13. "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." Isa. 27 : 5.

S. But may I be saved now?

B. "If thou shalt confess with thy mouth the LORD JESUS, and shalt believe in thine heart, thou shalt be saved." Rom. 10 : 9.

S. I do believe with all my heart.

B. "Go thy way, and as thou hast believed so be it done unto thee." Matt. 8 : 13. "Return to thine own house, and show how great things God hath done unto thee." Luke, 8 : 39. "Not unto us, O Lord, not unto us, but unto THY NAME give GLORY, for thy MERCY and for thy TRUTH'S SAKE." Ps. 115 : 1.

PUBLISHED BY THE AMERICAN TRACT SOCIETY.

DO THYSELF NO HARM.

Look at the harm you have done yourself already.

1. In regard to your *character*. A most precious gift of God is your reason. Its dictates would have led you to God in sweet obedience and confiding love—but they have not been obeyed. You are a moral being and capable of noble and delightful emotions toward all holy beings, similar to those that fill the bosom of angels; but all the impulses which would have led you to harmony of feeling and character with God and all the good, have been resisted. Dependent, too, as you have been, on the Divine kindness for every blessing, yet have you been a stranger to pious gratitude. The noblest motives that ever invited a rational being into the service of his Maker have been addressed to you in vain. You may stand fair before the world; but every tie that has bound you to God has been broken. Can you look on the map of life and point out any spot, and say, "there I sincerely and cordially sought to glorify God!" Men may praise you; but were all the holy beings in the universe to give their decision, you would sink overwhelmed by the unanimous voice of condemnation. Nothing stamps a rational being with such dishonor as sin, and in your case there is not one act of holy obedience to relieve the dark picture.

2. See, too, the harm done your *happiness*. You have been a stranger to the pure and holy joys of God's service. You might have seen the world in which you dwell radiant with the beauty and glory of God, and might have tasted the sweetest pleasures from the vision, had you not suffered sin to darken and pervert your mind. Your early acceptance of Christ would have opened a fountain of holy joys, and the streams issuing from it would have run along parallel with the whole path of life.—But *directly* have you done your happiness harm. You have violated the laws of your moral nature by disobeying God. The wounded flesh does not more certainly insure pain than the wounded spirit. Suffering treads on the footsteps of transgression. You have felt the painful rebukes of a guilty conscience. You have realized an aching void in your soul, which all you have gained of the world has not been

able to fill. You may have drank of the sweets of earthly bliss, but they have been often turned to bitter waters by the consciousness that you were starving an immortal mind!

3. See, too, the harm you have done your *usefulness*. Had you followed the first impulse you felt to a life of piety, by yielding your heart to the Gospel's first appeal, what a blessed influence you might have shed around you! What salutary rebukes you would have administered to evil doers, and what joyful and animating encouragement to fellow-disciples! Your example, prayers, and labors might have turned many from sin and death. One and another, now departed, might have gone exulting into eternity, praising God for your happy influence over them, and be now waiting to welcome you to the same happy home in heaven.

4. Most of all, consider the peril into which you have brought your SOUL. Here has been a dreadful desolation! By resisting all the holy and reasonable will of God, you have obliged him to become a consuming fire against you. LOOK at this awful attitude of his holy government, "Cursed is every one that continueth not in all things written in the book of the law to do them." Now look at another more terrific still if possible: "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace!" All the holy universe would approve the instant infliction upon you of the sentence of eternal banishment from the presence of God. Its immediate execution nothing but sovereign mercy prevents.

Have you not then already done yourself harm? Linger now for a moment on another point. You are the *sole author* of all this evil. The combined agency of all the wicked in the universe could not have done you this injury, irrespective of your own will. Who but yourself debased your noble powers to the service of sin. What hindered you from exerting the best influence on the best welfare of others but your love and practice of iniquity? What has robbed you of the joys of holy obedience but your refusal to obey? And your soul's peril, at whose

door but your own does that dreadful responsibility lie? No hand but your own has fired the train that threatens everlasting burnings. Accuse whom you may, the charge refuses to cleave any where but to your own soul.

But the harm already done will be greatly *increased by continuance in sin.*

1. In respect to *character.* All the dark hues of guilt will grow darker. Actions dishonorable to you as a rational being, and such is every sin, are rapidly accumulating; and each adds a deeper shade to the already melancholy picture. One sin blasted the honor of the angels that fell, and banished them from heaven. One sin drove our first parents in ignominy from the garden of Eden. If one sin stamps the soul with ignominy, what is done when increasing years of guilt multiply sins by millions! To what a depth, O sinner, are you plunging! You are sinking in the view of God and all holy beings. And to such a point is the matter rapidly hastening, that God, in awful justice, will suffer you to sink where the shame of sin shall be *eternal.*

2. See, too, the increasing harm to *happiness.* Sin is hastening to consume every form of it, like a devouring fire. The last draught from the cup of worldly pleasure will soon be taken, and sin will leave your soul incapable of any other. It has already cut you off from happiness in God, and when the poor joys of this life are over the cup will be empty for ever. There is no destroyer of happiness so terrible as sin. It cuts off the branch and tears up the root, and burns them both together!

3. Go on in unrepented sin, and the spiritual and eternal *welfare of not one human being* will be promoted by your earthly existence. How melancholy the thought, that you should complete your career on earth under the accusation of having never exerted the smallest direct and holy influence to turn a perishing sinner to God! Persistence in sin will involve you in the guilt of knowing that multitudes around you are in danger of everlasting burnings, and yet leaving them unblessed by a single prayer in their behalf, or a single warning of their danger. Useless! Oh think of it, amid the most exciting motives to doing good known any where in the creation of God. Useless! when God has revealed it, that every

sincere effort for man's salvation shall meet a gracious, an eternal reward. Useless! when, through divine grace, you might have turned many to righteousness, and with them have shone "as the stars for ever and ever!"

4. Go on, sinner, and the harm will be all done in the RUIN OF THE SOUL! The danger is not in the fact of past guilt, vast as that guilt has been. Your madness and folly have indeed fired your dwelling, but you need not perish in the flames. The devouring woes of the law's vengeance may be repelled by "the Lion of the tribe of Judah," and all your guilt washed away in his atoning blood. No past sin necessarily seals your doom, it is the commission of another, *the rejection of the Lord Jesus Christ.* Here is the dreadful peril, "He that believeth not the Son shall not see life, but the wrath of God abideth on him." All that is tender and all that is terrible in an appeal to a sinful soul is embodied here. In the name of every thing blessed in your redemption, I charge you, do not thyself the everlasting harm of rejecting the blessed Redeemer!

Let the *benevolence* of this warning touch your heart. Paul's cry to the Philippian jailer stayed his hand and saved him from the guilt of self-murder. The same language now bids you beware of the horrible guilt of murdering your immortal soul. The jailer heard, and lived. Hear, and you shall live. God, though dishonored and provoked by your sins, yet sends you, in infinite love, this message to prevent your knowing the harm of the second death. It is full of kindness.

It is, too, a *timely* warning. Had Paul's voice reached the jailer a moment later it would have found him weltering in his blood. But it came in time. So does this. The ship is indeed sinking but has not yet gone down into the dark grave of waters!

It may be the *last* warning! Think of that. God's patience has been amazing toward you; but it has a boundary. Your rejecting of this warning may be the only drop wanting to fill the cup of iniquity! Oh that you would heed the appeal, perhaps to be repeated no more, DO THYSELF NO HARM!

PUBLISHED BY THE AMERICAN TRACT SOCIETY.

THE

TEMPTATIONS OF YOUNG MEN.

It is the misfortune of man to be wise too late. When involved in ruin, he finds that had he "pondered the path of his feet," all his ways would have been ordered aright. We are subject to frequent and dangerous temptations, and it is imprudent and criminal to disregard them. "Happy is the man that feareth always; but he that hardeneth his heart shall fall into mischief." "Let him that thinketh he standeth, take heed lest he fall." In view of these divine admonitions, we solicit the serious and candid attention of young men to some of the temptations by which they are surrounded; for if in early life we fail to resist the allurements of sin, we subject ourselves to its grievous and degrading bondage, not only in succeeding age, but in eternity.

1. A large class of young men are strongly tempted to *scepticism*. Not to a settled disbelief of Christianity,—for very few, if any, are so hardened as to be harassed with no fears of its truth,—but to a state of doubt and unfixedness, which, as surely as the deepest infidelity, leads to the practical rejection of the Bible and its proffered blessings.

Among the prominent CAUSES of scepticism may be mentioned the *perverted spirit of our free institutions*. We exult in that liberty with which God has blessed us above other nations; and swayed by ingratitude and pride, suppose that, as we are free from the oppressive domination of man, so we are free from the law and government of God.

Another cause is the *want of consideration*. The knowledge of God must be obtained by diligent search.

Partaking of the activity of the age, and immersed in business, young men acquire such habits of indifference or aversion to religion, that they neglect or resist its claims.

We may mention also, in this connection, *intellectual pride*. Men adopt erroneous opinions and cherish them with ardent affection; and, without examining the evidences for the authority of the Gospel, find that it interferes with their notions, rises above their comprehension, checks their speculations, demands submission to God's will as the rule of life, and refuses its blessings to all who are not humble and penitent. If they receive it, they must discard their much-loved opinions; their pride will not permit this, and they reject the Gospel.

But the most fruitful cause of scepticism is *immorality*. Men delight in courses of life which the Bible forbids. To admit its authority, would be to condemn themselves. They will not renounce their sins, and in consistency and self-defence make an effort to disbelieve the Bible: not because its requisitions are injurious or unjust; but for the reason that Ahab, the wicked king of Israel, disliked the true prophet of the Lord, "I hate him, for he doth not prophesy good concerning me, but evil." 1 Kings, 22: 8.

As an ANTIDOTE to scepticism, look at its *origin*. It is the child of sin. Opposition to the Bible proceeds not from the unbiassed decisions of the understanding, but from the depraved feelings of the heart; and would cease to exist if the divine threatenings against sin were removed. Hundreds of speculative difficulties vanish, when the heart is renewed by grace. "Light is come into the world, and men loved darkness rather than light, because their deeds were evil." John, 3: 19.

Scepticism is not the result of *reason*. No man ever has proved, or can prove, the Bible untrue; and each new effort made against it only serves to strengthen the

conviction of its truth. But scepticism has never offered a defence against the attacks upon it. It has no settled principles to defend, and its constant resort has been to gather up old, and stale, and often-answered objections; and present them with a pertinacity and boldness worthy a better cause. When Gibbon and Paine attempted to undermine the foundations of the christian system, a large number of replies, some of them by men of great standing and ability, were published. They did not notice one of them. Why were they silent? Why has no answer ever been attempted to the works of Paley and Jenyns, Leslie and Watson, and the host of able defenders of the christian faith? The conclusion must be, scepticism is indefensible, and the evidences of Christianity unanswerable.

The *effects* of scepticism are such as might be expected from its origin. It would destroy whatever is fair, and lovely, and productive of temporal and eternal good in the christian system, and give us nothing in its place. It permits and encourages practices which subject the body to premature decay and death; it impairs and sometimes paralyzes the intellect; it debases the affections; turns the soul from the fountain of light and happiness here, and presents it nothing but darkness and misery hereafter. It saps the foundations of all belief, and leaves no resting-place between Christianity and the horrors of atheism; for the dispositions and modes of reasoning by which it rejects the Bible, will lead to the rejection of any system claiming to be revealed, and even of natural religion itself. Every objection against the truths of the Bible may be made with equal force against the constitution and course of nature; and the very reasoning which would prove the Bible unworthy of belief, would require us to believe that the world has neither a Creator nor moral Governor.

Let the sceptic, then, *examine the evidences* of the Gos-

pel. Each one is strong by itself, and all combined constitute a solid mass which no force or ingenuity can overthrow. The public and unequivocal miracles wrought by the Saviour and his apostles—prophecy verified at the present day in the fulfilment of its predictions—the rapid and triumphant propagation of the Christian religion when met by the most violent opposition—the unexampled and perfect moral purity of the doctrines and precepts of the Bible—the life and character of Jesus Christ, unparalleled in the examples of virtue among mankind—and the adaptation of his religion in every part of it to the wants of human nature—all conspire to attest the truth, inspiration, and excellence of the Scriptures. But chiefly let *the Bible itself* be read; it is the best book on the evidences of Christianity ever written: ignorance is the fruitful cause of objections to it, and when read with an humble, docile, and honest heart, its divine origin shines on every page.

2. But some are too enlightened and conscientious to be sceptical, and yet *unwilling to submit fully to the Gospel.* They are tempted to seek some half-way point, where sin can be indulged, and enough of the form of religion obtained to pacify conscience; and unfortunately various systems of error afford the desired refuge. Some errorists warmly protest that they alone know the truth; and are deceived, because with much that is false they mingle much that is true; for error is dangerous as it is mixed with, or resembles the truth. Others, impressed with false ideas of liberality, suppose there are no essential or fundamental principles in religion; and that there can be no important difference between the conflicting creeds of those who profess to be christians. They believe there is truth in science, medicine, law, and politics, and that error in any one of these must be injurious; but that on the subject which relates to man's eternal destiny, it is immaterial what he believes,

provided he be sincere. If it be asked what views are erroneous? We answer, those which disagree with the great essential truths revealed in the Scriptures, and professed by all evangelical christians: such as the fallen and utterly lost condition of man: his redemption by the grace of God, through faith in the merits of a Divine Saviour: and his regeneration, and preparation for heaven, through the agency of the Holy Spirit, and the instrumentality of the means of grace. These are known to be true, because they accord with the plain and obvious meaning of the Bible, and, when really believed, produce the fruits of righteousness.

As a guard against error or laxity of opinion, let it be borne in mind that *the truth may be known.* It is throwing contempt on God to admit that he has made a revelation of his will, and yet left it so unintelligible that we cannnot discern between what is right and what is wrong. We are responsible for our belief. Our opinions excite our feelings, and our feelings impel us to action; and if we are guilty for doing wrong, we are also guilty for adopting the opinion which leads us to do so. Error is poisonous to the soul. Its effects may be slow and imperceptible, but ultimately will be certain and awfully destructive. It may be cherished during life, and may delude even in death; but at the judgment we shall meet the God of truth, and he must condemn all who refuse to believe and love it. The sincerity and confidence with which erroneous sentiments are avowed are no proofs of their correctness; God has declared that when men will prefer error to truth, he will judicially abandon them to their chosen courses, make their bands strong, and let them await their recompense hereafter.

3. False notions of *personal independence* often fill the minds of young men. The early age at which they come into active life, a deficient education, and the driving spirit of the times, render them vain of their strength;

and they consider it an evidence of manliness to break over old and ordinary restrictions, and deviate from the beaten path before them. They imagine they must think for themselves, and therefore differ from every one else. Some have been religiously educated; they received their father's faith without investigation; in the world they hear it assailed, they listen to objections against it, never examine the evidences for its truth, and finally break what they call the trammels of education, and neglect or despise that religion whose sweet influences made their paternal home an abode of happiness, and moulded their early habits to virtue and truth; and which those most dear to them, living and dying, valued above all earthly treasures. Having avowed their opinions, they feel bound to maintain them, and thus fix themselves immovably in some system of unbelief. Let all such recollect that it is far more safe to be distrustful than vainly confident. The faith they so independently reject has been the chosen portion of the wisest and best of earth; and when philosophy, and literature, and science have bowed with reverence to religion, it ill becomes inexperienced youth to cast it away.

The writer of these pages was, a few years since, called to the bed-side of a bold and daring infidel. The near approach of death convinced him of his need of preparation, but his bodily sufferings prevented his giving the short and distracted attention of his dying hours to the concerns of his soul. During a slight intermission of pain he requested prayer to be offered. It was done, and he was pointed to the Saviour. He replied, "I have been a most wicked and incorrigible opponent of the whole Christian system, and I know not why I was so but for *the pride of opinion*." The consolations of that religion which he neglected and scorned in life were denied him in death, and he went to eternity a sacrifice to a false independence and pride of opinion. "Rejoice,

O young man, in thy youth; and let thine heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou that for all these things God will bring thee into judgment." Eccl. 11: 9.

4. There are some, however, who, *from the want of a true spirit of independence*, fear to take an open and decided stand in favor of the truth. The mutual dependence which exists in society, and a false estimate of the wisdom and right feeling of mankind, deter many from expressing or changing their opinions, from breaking off bad practices and vicious associations, and from discharging important and acknowledged duties. Ridicule and misrepresentation are also employed to keep men from religion. A rational conviction of truth, on good evidence, is characterized as credulity; while belief, without evidence, is free thinking. A sincere attachment and obedience to the truth is represented as bigotry; while a disregard of correct principles is liberality. The fear of God is denominated superstition; and a reckless course is manliness. An honest zeal for the best interests of mankind is called fanaticism; and a selfish and careless mode of life reputable. A serious deportment is styled hypocrisy, and levity and dissipation only innocent pleasure. It is difficult to break the force of such perversions. The friends of true religion are willing to submit its evidences and doctrines to candid investigation, and to test its practical utility by its fruits; but they cannot refute a laugh, or disprove a sneer.

Let each young man esteem his soul too valuable to oe exchanged for so low a price as the ribaldry and scoffs of the profane. The law of God, and not the opinions of men, is the rule of life.

God holds each individual personally responsible for his opinions and conduct; others may entice him to sin, but they will not, and cannot relieve him from

punishment. A straight forward, independent attachment to what is right will alone be pleasant and safe The approbation of the world is never sincerely given to the fearful and compromising; it is very changeable, worth but little at the best, and can but poorly repay the loss of the friendship of God.

5. We naturally admire what is great; and as the humble followers of Christ embrace "not many wise men after the flesh, not many mighty, not many noble," some are prone to *regard the Gospel as adapted only to weak and inferior minds.* True possessors of religion feel their need of it, and give it the attention it demands; while rejecters, lifted up with pride, feel no necessity, or are so engrossed with other things, that they do not attend to it; and its acceptance or rejection has ever turned on other causes than the strength or weakness of the intellect. Christianity was evidently designed rather to make men *good*, than great. She comes to supply the moral necessities of mankind, and needs no adventitious support. But there is more in her truths, when cheerfully received and obeyed, to make men truly great, than can be found any where else. She implants those moral qualities which are necessary to give the intellect its greatest vigor. She directs attention to the welfare of the undying soul, an object of more importance than empires or worlds. The Bible reveals truths which the greatest minds of antiquity sought in vain. It has afforded subjects for the noblest efforts of the pencil, and themes for the loftiest strains of eloquence and song; the most profound maxims of jurisprudence, and the most comprehensive and excellent rules of private life. Those expanded minds who have conferred the greatest blessings on mankind, have delighted to study its truths; and Christianity should not be associated with littleness when she numbers among her sincere friends and advocates such philosophers as Newton and Euler,

such physicians as Rush and Good, such lawyers as Sir Matthew Hale and Chief Justice Marshall, and such statesmen as Washington.

6. *The high and ardent feelings* of youth often lead them to place too great a value on the things of the world, and indulge expectations from it which can never be realized. Unmindful of the experience of others, they press on with eager desire to obtain its fancied blessings, till repeated and bitter disappointments convince them of their folly. The great end of existence is to glorify God, and prepare for an immortal state. The world, if kept in its appropriate place, and pursued from right motives, will be no hinderance; but if permitted to engage supreme affection it must disappoint. Its best gifts are short-lived, often attended with satiety and followed by sorrow. The votary of pleasure has mourned the day when he bartered his soul for vanity and songs; the man of wealth has found his gold too poor to buy a reprieve from affliction or death, and the recipient of the world's applause has felt the unmitigated remorse and despair of a dying hour. God alone is the satisfying portion of the soul. Earth's fading distinctions cannot be contrasted with the imperishable crown of glory, nor its riches with the incorruptible and undefiled inheritance above.

7. The temptation to consider religion simply a matter of general interest, and *postpone to a more convenient season* the requisite attention to its claims, is a common and fatal one. The welfare of the soul is a direct personal concern, and we should banish immediately every thought of neglecting it. Young men would shudder at the suggestion of postponing it for ever; and in nothing is the ingenuity of the great destroyer more manifest than the manner in which he secures the neglect of present opportunities with the promise of attending to the subject in future. But the engagements of the future

will be as numerous and pressing as those which occupy us now; the work will be entirely deferred, and the delaying soul perish a victim to good intentions. "God *now* commandeth all men every where to repent." Acts, 17:30. He says, "Behold *now* is the accepted time, behold *now* is the day of salvation." 2 Cor. 6:2. He offers no mercy to the future penitent, nor can he consistently; and if any of our pursuits forbid immediate obedience to his claims, they are sinful and should be abandoned. Business and care will multiply with years, bad habits may be inveterately formed, and the power and pollution of sin will increase. Circumstances now favorable may be changed, and existing difficulties become more formidable; and should you not descend to an early tomb, by the repeated neglect of your privileges you may tempt God to withhold the influences of his Spirit, and there will then remain no hope for you. You will live a ruined man—you may move cheerfully in society, but will be as certain of perdition as if you were at this moment in the midst of its agonies and woes.

8. Young men are often deeply injured by reading *works of fiction*, and attending *theatrical representations*. We class these together because both appeal to the imagination. Novels form a large part of the literature of the present day, and the theatre professes to be a good school for the study of morality and human nature. They are hurtful, as they give an undue predominance to the imagination, and weaken and depress the other faculties of the mind. The beautiful harmony of the intellectual powers is destroyed, and mental imbecility and deformity ensues.

The love of *fiction*, and a spirit of deep, patient, philosophic investigation, cannot be united. The disproportionate exercise of the imagination is prejudicial to the health and development of the physical system, and tends to shorten life. It expels true social affection from

the heart, and renders it cold, obdurate, and selfish. "No cloak of selfishness," says the author of the Natural History of Enthusiasm, "is more impenetrable than that which usually envelopes a pampered imagination. The reality of wo is the very circumstance that paralyzes sympathy; and the eyes that can pour forth their floods of commiseration over the sorrows of the romance or the drama, grudge a tear to the substantial wretchedness of the unhappy. This kind of luxurious sensitiveness to fiction is not unfrequently conjoined with a callousness that enables the subject of it to pass through the affecting occasions of domestic life in immovable apathy: the heart has become like that of leviathan, 'firm as a stone, yea, hard as a piece of the nether millstone.'" It also unfits the individual for the sober business of life; inevitably weakens and deadens moral principle; strengthens vicious propensities; leads to a rejection of the Gospel, and prepares the soul for a world where its delusions and dreams will be exchanged for the most appalling realities.

The *theatre* adds to these evils others of a fearful character. It is supported by intemperance and licentiousness, and the immorality of its actors is well known. It has ever been hostile to those virtues which make society happy; and it is distressing to think of the many who, in attending it, commenced or prosecuted a career which has ended in the loss of health, property, reputation, life, and heaven. Let young men be on their guard. Books of travels, history, science and religion, will furnish rich food for their minds, and the various institutions designed for the advancement of the temporal and eternal welfare of man will afford ample scope for the cultivation of all the virtues which adorn humanity.

9. The temptations to *intemperance* still beset the unguarded. From the large army of drunkards a detach-

ment of several thousand is every year consigned to death. But the army does not decrease: the young men of the country crowd in as volunteers to fill the vacant places, and the unbroken host moves on to ruin. While danger is altogether unsuspected, a taste for intoxicating drinks is gradually formed; repeated gratifications increase it, and soon the deluded victim of this vice becomes abandoned. When entering on active life, animated with hope and cheered by the devoted attachment of friends, the youth would think as complacently of ending his life in a dungeon or on a gibbet, as of dying a drunkard; and yet many, deceived by the insidious approaches of intemperance, have gone down, through a life of wretchedness, to a death of infamy and an eternity of wo. Young man, awake to a knowledge of your state. You may be approaching that tremendous whirlpool whose waters have engulfed many vessels as fair and staunch as your own. Listen to its fearful roar; look beyond and see the shore covered with the drifted wrecks of human genius, and greatness, and excellence; venture not even to its outmost verge. Your security consists in total abstinence from the intoxicating agent.

10. Many are tempted to *gambling*. In this we include betting in every form, encouraging lotteries, and the irrational practice of playing at games of chance. Property is a trust conferred on its possessor, and for its use God will hold him responsible. The unprofitable servant, who only buried his talent, was condemned to outer darkness; with how much severer punishment must he be visited who, by betting, throws away, without the least return, the possessions committed to his charge? Lotteries are extensive legalized systems of fraud, by which a few are enabled to possess themselves of the hard earnings of the many; and with all other games of chance, even such as are resorted to for amusement, are wrong: they involve an impious appeal to the

divine throne, and are a wanton profanation of the lot, which is an institution of God for special religious and moral purposes. There is no such thing as chance. "God's kingdom ruleth over all." Ps. 103 : 19. "The lot is cast into the lap; but the whole disposing thereof is of the Lord;" Prov. 16 : 33; and the repeated reference to his providence on the most trivial occasions must be displeasing to him. If there were no playing for amusement there would be no gambling. Those who begin without any anticipation of injury, are seduced from step to step, till they become occasional gamblers, and some go so far as to make it a profession. The lowest avarice, and the most disgusting passions, rule in the hearts of such as give themselves up to this vice. The endearing ties which bind the man to his family and society are sundered, he becomes an outcast from all holy and restoring influences, an associate of such as he despises, and a prey to those whose tender mercies are cruel. "Touch not—handle not," should be the governing motto of every one who would escape this evil.

11. A temptation must now be mentioned which stands more in the way of the salvation of young men than perhaps any other. It is one which, from the depravity of our nature, operates universally; and though the effects of yielding to it are not always apparent, they are not therefore the less ruinous. It is the temptation to licentiousness. It may exist unaccompanied with overt acts of transgression: "I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." Matt. 5:28. To describe its extensive and injurious influence would be impossible. Where it is simply confined to the heart, it weakens and vitiates the intellectual and moral powers; and where practised outwardly is fatal to all virtue and happiness. It produces neglect of the means of grace, leads to scepticism, and makes man "earthly

sensual, devilish." It commences in unguarded impurity of heart, continues in debasement of life, and ends in a shattered constitution, early death, and ceaseless pain hereafter. If the fire is not already burning within and consuming him, let the young man bear in mind that he carries in his bosom combustible materials, and he must keep away the spark which would inflame them. Let him "keep his heart with all diligence," Prov. 4: 23, restrain his imagination, guard against idleness, shun all vicious associations, and seek the purifying and strengthening influence of God's grace ever to be with him.

12. The present age offers remarkable facilities for accumulating wealth; and one of its most alarming evils is the general tendency to *covetousness*. This word is unpopular, and frequently misunderstood; but so far is it from designating an imaginary evil, that the haste to be rich witnessed on every hand, is but a developement of it. What a heathen poet calls "the cursed thirst for gold," seems to bring into subordination, or swallow up, all other interests. The value of wealth, wisely used, cannot be denied; but it can never be admitted that God's chief design in the glorious works of creation, providence, and redemption, was to enable his immortal creatures to hoard up treasures which cannot bless them in eternity, which even here may take to themselves wings and fly away, or from which death may tear them at any moment. On no pursuit has he more clearly marked his disapprobation than this, when carried to excess. It may appear more reputable, because free from the grosser consequences which attend other evil courses, but is more to be feared on that account. It robs its possessor of self-respect, and the respect of others. It withers his sympathies and murders his conscience. It produces habits which destroy all susceptibility for the enjoyment of riches when ob-

tained. "The love of money is the root of all evil," 1 Tim. 6 : 10, and much of the war, murder, theft, dishonesty, slander, quarrelling, dissipation, and licentiousness which has cursed the earth, originated in it. The Scriptures plainly declare that "covetousness is idolatry," Col. 3 : 5; and class it with adultery, and all the principal sins which exist in the world. It is a disposition unprecedented in the character of any of the children of God mentioned in the Scriptures. One spoke unadvisedly; another, influenced by fear, cursed and swore; a third was betrayed into a passion; a fourth was guilty of adultery—but not one was covetous.

But its crowning and most deadly act is that it steals the heart from God; permits his day of gracious visitation to pass unimproved, and brings upon those who would be rich in this world, everlasting and irretrievable poverty. "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life." John, 6 : 27. "What shall it profit a man if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul." Mark, 8 : 36, 37.

Other temptations might be mentioned, but these are the most common and dangerous. A general remark must suffice for the rest. God will be your final Judge, and his estimate of your character will determine your destiny. What he approves is right, what he forbids is wrong. Whatever would lead you away from him will bring guilt upon you, and pierce you through with many sorrows. No circumstance can ever justify sin against him. If you would have his approbation, shun the very appearance of evil. Indifference to temptation, or dallying with it, will lead you to sin, and "sin when it is finished bringeth forth death." James, 1 : 15. Your undying soul is in danger. If fire consume your dwelling, you can rebuild it; if disease waste your health, you

may regain it; if slander blight your reputation, you may repair it; but if your soul is lost, *all* is gone. *Once lost, you are lost for ever.*

Young men! by your weighty obligations to your country, be entreated to guard against sin, for it is "righteousness" that "exalteth a nation." By your solemn responsibilities to your fellow-men, be induced to exemplify in your lives the purity and excellence of the Gospel. By your dearest and most important interests, be excited to "walk circumspectly, not as fools, but as wise." Eph. 5 : 15. By the solemnities of the last day be persuaded to make the needful preparation to meet God, through repentance for sin and faith in Jesus Christ. By all the glories that cluster around the Redeemer's cross, be constrained to "yield yourselves to God." Rom. 6 : 13. Seek, before every thing else, his friendship through the merits of his Son. This will bring you lasting peace and substantial happiness; will cheer the darkest hour of your earthly pilgrimage; strengthen you under the heaviest trial which awaits you; convert the bed of death into a scene of triumph, and link the last pang of expiring nature with the first rapture of never-ending joy. Engrave upon your hearts the advice of the dying king of Israel to his royal son, and let it be the guide of your existence: "Solomon, my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him he will be found of thee; but if thou forsake him he will cast thee off for ever." 1 Chron. 28 : 9.

(This Tract was prepared and published in compliance with the dying request of the widow of the lamented HARLAN PAGE, of New York city.)

No. 402

COUNSELS TO A YOUNG MAN.

"A YOUNG MAN!—How interesting the character to the christian philanthropist! In him he contemplates a spirit immortal, intelligent, accountable, just commencing an endless existence amid special advantages and peculiar dangers. And he sees pending on the first direction of its course, infinite results! Let me then affectionately speak to the youthful reader of the snares and temptations to which he is exposed. These are both *internal*, resulting from the perversion and corruption of the intellectual and moral powers by sin; and *external*, arising from surrounding objects of sense. The latter, however, derive their chief power from their alliance to the former. It is its own native depravity that has thus brought the soul into subjection. The immortal part is controlled by that which is mortal; the spiritual, by the animal nature. Such is the melancholy effect of the apostacy, and hence the dangers which so constantly beset us. In the ardent season of youth, the peril is the more imminent with the increased force of temptation.

The *imagination* is the medium through which our insidious adversary presents some of his most fatal snares, and whatever can minister aliment to a vain and vicious imagination should be most vigilantly shunned.

Of this nature are most of the *fictitious publications* of the present day. The perusal of these you ought to consider as a dangerous snare. At no former period, perhaps, has the press poured forth so profusely this class of literature. Decked in gaudy attire, and embellished with all that can render them attractive, these vehicles too often of licentiousness and infidelity, are scat-

tered through the land, and not unfrequently form the ornaments of the parlor and drawing-room. There they are enshrined, supplanting the useful productions of genius and science, and captivating the mind and heart by their fascinating but destructive influence. Through these polished magazines of temptation the youthful fancy loves to rove, feasting on its poisonous sweets, and eagerly pursuing every new production both as an incentive and a gratifier of its wayward inclinations. That some of these productions bear the impress, and merit the applause of great mental accomplishments, is not to be denied. But it is the impress of talent perverted and abused. And,

> While on their pages genius smiles,
> *Religion* drops a tear.

Intellectual effort not being required to any considerable degree in their perusal, the mind becomes impoverished amid these repeated reveries of the imagination, and the deluded youth is gradually unfitted for the sober realities of life; disqualified either to perform its relative and social duties, to enjoy its rational comforts, or to endure its necessary and common afflictions. The world is thus contemplated through a false medium, by which "beauty is painted in colors more charming than nature, and happiness described which man never tastes;" and as quickly as the vision is ended, does the mind become dissatisfied with itself, and disappointed in all with which it finds itself connected. I have watched the process of this mental and moral contamination. I have seen young persons of respectability and promise, with their attention riveted to a volume which their consciences condemned, and which they felt constrained to conceal from their parents. But so fascinated were they with its attractions that, like the bird fluttering beneath

the fangs of the basilisk, or like our first mother in Eden, they could not extricate themselves.

I forbear to expatiate on the prevalence and the baleful influence of publications more directly cherishing licentiousness and atheism, and the more than questionable exhibitions of statuary and painting. "The numbers of the poet, the delightful melody of song, the fascinations of the chisel, and the spell of the pencil, have been all volunteered for the moral ruin of unhappy man." The following resolution of an accomplished gentleman and orator, who feared God,* affords a safe rule for guidance on this subject. Permit me to recommend it to your attention and adoption, with reference to this whole class of temptations: "*I will not read any book which I should be unwilling to have it known that I had read, or the reading of which I shall probably recollect with regret on my dying bed.*"

Theatrical representations are also a powerful auxiliary to the great tempter and destroyer. The mind especially that has been entranced with fiction in private, will desire to see the scenes of unreal mirth and wo with which it has been conversant, personified upon the stage. Hence novels are often converted into plays. The theatre has been called a "school of morals," and its false exhibitions of joy and sorrow, "useful." But this, in truth, is the language of *irony*. You are probably aware that the theatre originated under the government and rites of heathenism, and that it was denounced even by heathen moralists. "Plays," said Plato, "raise the passions and pervert the use of them, and are dangerous to morality." Theatrical exhibitions have ever been condemned in christian countries as highly immoral in their tendency. Even the infidel Rousseau, though he wrote for the stage, resisted the

* Rev. Dr. Porter, late of the Theological Seminary, Andover.

attempt to introduce this amusement into Geneva, on the ground of its deeply corrupting influence. It may justly be styled a "*school of licentiousness*," for within its unhallowed precincts infatuated youth of both sexes learn to witness without a blush, and to hear unshocked, what would not be endured in a private social circle of the least respectability. To say nothing of the avenues to intemperance, gaming, and crime which surround the theatre; there, as in the writings of fiction and romance, the mind becomes familiar with scenes in which virtue is oppressed, and vice triumphs and is vindicated under every false and deceptive plea. The annals of crime furnish the most melancholy facts in countless detail, to illustrate its destructive influence on the character, the prospects, the hopes, in short, the welfare, temporal and eternal, of the young.

The passions and appetites, operating and acted upon through the medium of the senses, form another fruitful source of temptation; their predominance over the reason and judgment is almost characteristic of early life, and is the cause of a large proportion of the follies, crimes, and wretchedness, which mark the temporal if not the everlasting ruin of many of the young. Through the influence of an excited imagination, perverted by such instrumentalities as are already noticed, the arch-deceiver presents the enticements of sensual pleasure. Hence the multiplied warnings of experience in the fate of innumerable victims are generally as powerless and unheeded as are those so faithfully and graphically drawn on the sacred pages. Alas, too often the syren song of pleasure has more charms for unsuspecting youth than the voice of heavenly wisdom. They first listen to her delusive strains, and then yield themselves living sacrifices to her tyrannical and destructive sway. Loss of character, friends, employment, health, and life follow in her train; but what are these, compared with that quenchless rag-

ing of desire, that indelible stain of guilt, and those endless stings of remorse, treasured up against that day, when the results of such a career, however secret, will be felt in eternal banishment from all purity, and the destruction of both soul and body in hell! If you would shun the vortex, "keep thy heart with all diligence." "Be temperate in all things." Avoid every avenue of temptation. "Touch not, taste not, handle not," under any form, the cup of intoxication. Be employed in some profitable study or useful business; for idleness is the fruitful parent of vice—the handmaid of every temptation.

Your *social feelings* likewise expose you to many temptations. You are fond of society—a trait in the human character designed to be a source of our highest earthly enjoyment, and which, when rightly controlled and directed, especially when governed by the principles of piety in the heart, is still promotive of much of our comfort and aid on life's pilgrimage. But it is a painful truth, that our social nature has been rendered, by sin an instrument of mutual corruption and ruin, through the force of example. Such is the depravity of the heart, that it gives to *vicious* example, and *evil* communications, a cordial reception. The soil is adapted to the seed; and having contracted such an intimacy with others as to yield to them your confidence, the seeds of vice and infidelity may be easily and thickly sown in your heart when you are least aware. When persons meet but seldom, and in public or among strangers, a natural caution, or motives of policy, may induce an artificial demeanor which disguises their true characters; yet even in such circumstances evil example is not without its influence. But the intimacy of private friendship and frequent social intercourse, in which restraint is thrown off, and secret feelings and sentiments are disclosed, affords the greatest facilities to the tempter. You will, I presume, readily admit that such intimacy

with a bold profligate, or one who is under no influence but that of an unsubdued will and unbridled passions and appetites, is extremely hazardous to a young man. And I trust you have contracted no such friendships, or if you have, that you will immediately abandon them, as you value your moral character and immortal welfare.

The example and influence of open profligacy, however, though very corrupting, is not the most ensnaring; for it often counteracts itself by its shocking impiety, and disgusts rather than allures a reflecting mind. It is the companionship of those whose frivolity, practical infidelity, and supreme devotedness to pleasure, are blended with much amiableness of disposition, attractiveness of manner, refinement of taste, mental cultivation, and propriety of outward deportment, that wins the confidence of the youthful heart. They often profess and manifest much respect for the institutions of Christianity, and not unfreqently maintain a "form of godliness." The following lines present the general features of their portraiture:

> "Mine be the friend less frequent in his prayers,
> "Who makes no bustle with his soul's affairs,
> "Whose wit can brighten up a wintry day,
> "And chase the spleen of life's dull hours away
> "Leaves saints to enjoy the mysteries they teach,
> "And plucks the fruit placed more within his reach."

If your feelings and preference in the selection of your companions accord with this language, you may soon place yourself, if you have not already done so, within the fatal vortex of licentious dissipation. All the temptations which I have specified will throng around you with increased power, from the influence of such associates. The restraints of conscience and a religious education, if you have been blessed with one, will be gradually thrown off. You will be tempted in the out-

set to dismiss those serious thoughts which are essentially connected with the future welfare of the soul. Your facilities for poisoning the mind and hardening the heart through the imagination will be augmented; and from the more refined works of fiction and folly you will soon be introduced to an acquaintance with the grosser productions of licentiousness and infidelity. When thus your imagination has become corrupted and your conscience seared, if not before, you will feel no reluctance in a frequent resort to the scenes of dissipation.

Among these, in addition to the theatre, are *the chamber of mirth* and *professed parties of pleasure*. I mean such pleasure as expels seriousness and even reflection, unfits the heart for devotion, and renders it averse to self-scrutiny and meditation in solitude; *pleasure*, which reason as well as the Bible condemns, for its inconsistency with the character and circumstances of man as a sinner, and with his destiny as an heir of immortality; *pleasure*, in the pursuit or enjoyment of which you cannot pray, and dare not die. Whatever has such an influence over the mind and heart, must, in its very nature, be dangerous to your highest interests, although it may receive from the world the stamp of innocency. To these scenes of dissipation you may be often allured, and, ere you are aware, become devoted.

Under this overwhelming influence from the "lovers of pleasure more than lovers of God," there is another tendency of the youthful heart which adds strength to temptation—its proneness to *overrate or form a wrong estimate of worldly happiness*. Reason teaches that our natures require sources of enjoyment more exalted and enduring than the transient objects of time. Experience seconds the admonitions of reason. The pathway of the young is guarded with beacons, rising amid the wretchedness of the unhappy victims to amusement and illicit pleasure, warning of the impending danger, while the

oracles of God present the same caution, both by precept and example, on almost every page. They denounce as pernicious and destructive to the soul, every scheme and object in the pursuit of happiness, which is at variance with the divine commands, and with an habitual preparation for death and the scenes beyond it. Yet notwithstanding these counsels from reason, experience, and revelation, there is no truth which the young seem so reluctant to accredit, as that mere worldly happiness, from whatever object it is sought, lies chiefly in anticipation; and, when attained, is transient and unsatisfying. They still pursue the visionary chase, urged onward by the example and influence of others, until personal experience alone brings them to reflection.

Let me also caution you against those appeals which may be made to your *pride*, your *curiosity*, or your *love of variety*, to draw you into the snares which the world presents under the disguise of happiness. These appeals are usually made through the medium of *fashion* or the prevailing customs and opinions of society. The power of fashion in the dissemination of vice is very manifest. You may have observed with what self-complacency the youthful disciple in the school of intemperance calls for the social dram with his companions; utters the half-learned epithets of fashionable profaneness; and relates his adventures in some Sunday frolic or scene of fashionable dissipation. With what an air of self-consequence does he spurn parental authority, if indeed he has ever been made acquainted with it; and with what aping of manhood and "swelling words of vanity" does he talk about the *prejudices of education!* Perhaps through no medium does the force of ungodly example harden the heart and sear the conscience more rapidly than that of fashion. To say nothing of the pecuniary risks and embarrassments to which her extravagant demands in *dress*, *equipage*, and *style of liv-*

ing tempt her votaries; they are gradually unfitted for usefulness, and even for the enjoyment of their own schemes of happiness. You cannot guard too cautiously against the influence of fashion over your social feelings, and against the temptations which are thus so thickly spread around you to overrate and inordinately pursue worldly happiness.

The following is not a solitary, nor even a rare occurrence: A youth of pious education and of promise, becomes intimately associated with an amiable, intelligent, and genteel libertine, until, attracted by his fascinating manners and generous disposition, he prefers his society and yields him implicit confidence. His seducer recites some of the less appalling feats in his own career; perhaps the pleasures of the race-ground, the frolics of the chase, or the fascinations of the ball-room or theatre. With the aid of romance the youth is next induced to draw an invidious contrast between the restraints of home and the libertinism of his misnamed *friend*, until his prejudices are enlisted against the former and in favor of the latter. Having heard with interest the description, he is easily tempted, and soon brought within the giddy whirl of amusement.

As he is borne onward from one scene of dissipation to another, he is brought to the *gaming-table*, under some one of its more *genteel* forms, and, at first, merely as a means of diversion. Accustomed from childhood to associate gaming with crime and infamy, he is startled at the temptation. But the presence of his associates, and especially the influence of his *friend*, (who may have also secured him in the fetters of *pecuniary obligation*,) embolden him to throw off these "prejudices of the nursery." Thus the check which an enfeebled conscience attempted to give, is stifled, and that faithful monitor is resisted into silence. He becomes a skilful gambler, and finds the midnight hours too

short for his engagements. Fatigue and exhaustion afford a ready apology for tasting the *cup of intoxication* in the shape of *wine*, *cordial*, or some other of its more inviting forms, and he retires from the scene entranced with its fascinations. He is now of course an easy prey to these temptations. He soon becomes a *manager* in these sports of ungodliness; and at length, through covetousness or pecuniary embarrassment, is led to employ the gaming-table in all its forms as a source of unjust gain, and ultimately as an altar on which he sacrifices all his temporal prospects. Disappointment and pecuniary ruin now render any intoxicating draught a welcome solace. The haunts of idleness and infamy become his habitual resort, and his associates are now the abandoned and the vile. Reduced to penury, stript of character, and corrupted by sensuality, he becomes the victim of disease, or the reckless perpetrator of crime; and the dram-shop, the brothel, the prison, the gallows, or some other miserable end, form the waymarks of his course to perdition. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Stand aloof, I beseech you, my young friend, from the companionship of the libertine, the free-thinker, and all who evince by their conduct that they "fear not God, neither regard man."

Another general class of temptations to which you are peculiarly exposed at the present day and in this country, are those which arise from THE GENIUS OF OUR GOVERNMENT, AND THE SPIRIT OF THE AGE.

The current of popular feeling is strongly towards natural liberty, or the removal of *all coercion* from individual passion and inclination. It is on this feeling that infidelity fastens its cold and iron grasp, and enslaves the mind under the pretence of *free-thinking*.

The disposition which cannot brook the restraint of faithful domestic government, or has never been subdued by such restraint, is that which sets at defiance the law of God, and ultimately, civil authority. The same influence which would tempt you to obliterate the impressions of early religious instruction, and to resist those salutary monitions of conscience which result from such instruction, will, if cherished, soon destroy your confidence in divine revelation and the truths of the christian religion.

You are beset with temptations also, in the multiplied, various, and often conflicting objects of attention, all claiming the sanction of religious obligation, which, through the freedom of the press, are constantly presented to the public mind. When I reflect on these influences, and the boldness of the advocates of infidelity, who say "Our lips are our own, who is lord over us?" I feel that you stand in jeopardy every hour. Guard especially against that spirit of self-confidence, which, in connection with this feeling of scepticism, will tempt you to arraign God's revelation at the bar of *reason*, as the umpire not only of what it does, but of what it ought or ought not to contain. "Thus saith the Lord, ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

The spirit of enterprise and of change which characterises the present age, is likely to generate a *lawless ambition*—an eagerness for preferment—that is reckless of the means employed to obtain it. Such a disposition can be cherished, and such a course of conduct pursued, only by the abandonment of all moral principle, and the sacrifice of the soul to a fickle popularity. Under a government like ours, where the offices of trust and authority are open to all, and the aspirants are multiform and numerous, the temptations to such a derelict-tion of moral principle are powerful and dangerous. It

is not necessary to specify the practiced arts of bribery, deceit, intrigue, hypocrisy, falsehood and perjury, or to point you to examples of such sacrifice of character and principle, which are more than sufficient to warn you against this class of temptations.

The production in the heart of an *inordinate love of gain*, is another tendency of the prevalent spirit of enterprise. At no period of our country's history, perhaps, have the temptations which the love of money presents to a young man, been so numerous and formidable. He is surrounded by the example of his superiors in age and experience, who may be accumulating thousands by the transactions of an hour or the throw of a die, and by the multitude incessantly driving forward in the competition for wealth. Amid this current of example, and especially if intimately associated with those who, though they may *profess* better things, are "making haste to be rich," you are exposed to become a devotee of *mammon;* and as such you will be tempted by some of its numerous snares to barter your soul for money! Passing by, at present, the fearful warnings of the Bible on this point, which declares a supreme devotedness to wealth to be an insuperable barrier between the sinner and heaven: more difficult to overcome than for "a camel to pass through the eye of a needle:" let me specify a few of these temptations.

Under the plea of "enterprise" the inordinate pursuit of wealth will tempt you to adopt and practise measures for its attainment inconsistent with the principles of strict justice and equity. "As honest as the times will admit," is a phrase, too frequently expressive of real character. Your *business* may be one which is at variance with the interests of your neighbor, as the manufacture and sale of intoxicating drink, the vending of lottery tickets, or the furnishing of other means of gaming and dissipation, and thus indicate that you

have lowered your standard of morality down to a palpable violation of the Saviour's golden rule of equity.

Or if your business be in itself proper and respectable, an excessive thirst for gain may tempt you to some of those "tricks of trade," so called, which heap guilt upon the conscience and ruin the soul. Of this nature are the concealment of defects in articles sold; extravagant and false recommendations of their qualities; exorbitant and extortionate charges; unjust depreciation of the goods of another; oppression of the hireling in his wages; unjust weights and measures; adulteration and deception in those articles which are susceptible of it, both in their original manufacture and subsequently, and other similar practices. In some forms of business, breaches of trust, or speculations on borrowed capital, may tempt you to leave your creditors pennyless, while you live secure from want, if not luxuriously, but with "a fearful looking for of judgment and fiery indignation."

I might speak of usury, avarice, and a host of other temptations, incident to the inordinate love of pecuniary gain. But they are innumerable. *Neglect of the means of salvation*, and *a desecration of the Sabbath to secular purposes*, are not the least among them. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of *all* evil." Mark this declaration. Success in the pursuit of wealth is not necessary to bring you within its ensnaring and ruinous influence. The supreme *love* of mammon may be as fatal to the soul amid the entire defeat of its wishes, as under the noontide of prosperity. *Ungratified* covetousness, especially when incited by the demands of dissipated habits and love of sensual indulgence, exposes its subject to the temptations of *fraud*, *theft*, *forgery*, and other similar

crimes, which result in ruin even for the present life. Your best safeguard on this subject is the acquirement and preservation of that frame of mind which, in submission to the divine will, prompted the prayer of Agur: "Give me neither poverty nor riches; feed me with food convenient for me. Lest I be full and deny thee, and say, Who is the Lord? or lest I be poor and steal, and take the name of my God in vain."

I will allude to but one other class of temptations to which you are peculiarly exposed. This is especially an age of revivals of religion, or of *the mission of the Holy Spirit.* You will be surrounded by these gracious movements, and may sometimes feel their influence on your own mind. You will therefore be tempted to sin against this blessed agent in these his vital operations, and thus seal your own death-warrant for eternity. Guard, I entreat you, against every emotion of levity or indifference, to say nothing of contempt and ridicule, which at any time may arise in your mind on this subject. Avoid treating with similar feelings, or even with neglect, the Sabbath, the sanctuary, the holy Scriptures, and other means which God has appointed and blessed for human salvation. Rather give them the place they merit in your esteem and attention; and above all other things, welcome and strive to secure to your own soul the abiding influences of the Spirit of grace, as your only basis for hope, and your only security against the many snares which beset you on your pilgrimage to the grave.

And now, my dear young friend, I must bid you farewell, with the parting exhortation to remember that you are travelling to the grave, and to an endless retribution. If death should spare you, you will soon pass the *spring-time* of your existence, which, if wasted or neglected, can never be redeemed. Your character and destiny, for this world and the next, depends on the stamp,

virtuous or vicious, which that character now receives. Your preparation to meet and sustain the responsibilities connected with your approaching domestic and civil relations in life, is closely connected with your avoidance of the snares which are so thickly spread around you. Yield yourself up to any one of them—make the fatal resolve to test by your own experience the truth of these warnings, instead of trusting to them—and you make shipwreck of virtue, character, influence, happiness, all that renders life valuable or even supportable. Your character forms rapidly; your habits "grow with your growth and strengthen with your strength." Think of this, if you are looking forward to old age, that your "bones" may not be "full of the sin of your youth." Beware of every thing by which impurity and licentiousness of thought, imagination, or design, may be awakened in the mind. Avail yourself of the moral seed-time of youth to "sow to the Spirit, that you may of the Spirit reap life everlasting."

Remember "it is rare to see the gray hairs of devotion silver the head which was not *early* taught of heaven;" and that "*early* scholars in religion are the best, for they have less to unlearn." There is reason to hope that in your case the work of eradicating evil habits and of forming those of holy love and obedience, *if begun now*, would not be like the Ethiopian's changing his skin and the leopard his spots. If it is necessary to "seek the Lord while he may be found;" how cheering the declaration, "They that seek me early *shall* find me." And yet the same inspired word forbids postponement to old age. Its promises are limited to a *present* compliance with the terms of salvation.

Keep your mind fixed on your destiny as an heir of immortality. Reflect on the eternal progressiveness of the soul. There will be a point in its existence when it may enjoy or suffer in a degree equal to all human en

joyment or suffering in time. How important that now, at its setting out, there be implanted in its deathless nature those principles of thought, feeling and action, which will bear thus to be continued and expanded. Think of pride, hatred, revenge, envy, lust, jealousy, covetousness and similar passions, carried forward into this fearful, this amazing expansion! Think of the power of *conscience* to inflict its stings, when it shall have accumulated strength from this wasteless experience. Think of the indelible impressions of *memory*, from the first moment of its activity to that imaginary point in its course of retention: impressions unnoticed perhaps as they pass, as if written with sympathetic ink, but which will be brought out in full transparency by the light of eternity.

And how terrible the thought, that these eternally legible impressions should be those of impurity and guilt, derived from the written and oral communications, or the pictorial representations and actual scenes of licentiousness! Surely this will be aliment to the worm that dieth not, and fuel to the fire that never shall be quenched. Such impressions may now be made as easily as on wax, but they will endure as if graven in eternal brass. "Keep thyself pure." Guard your immortal mind from every thought and purpose which you would not have retained and reflected for ever. Let your prayer ever be, "Lead me not into temptation." "Cleanse thou me from secret faults." "Keep back thy servant also from presumptuous sins, let them not have dominion over me." "Create in me a clean heart, O God, and renew a right spirit within me."

A wish expressed on the dying-bed of the widow of the late HARLAN PAGE, of New-York, led to the preparation and issuing of the above.

No. 403.

"If any man thirst, let him come unto me and drink."

Some years ago I spent the summer at ——— Springs. Standing one day by the fountain where the crowd gathered to drink health-giving water, I was forcibly reminded of these gracious words of our blessed Saviour: "If any man thirst, let him come unto me and drink."

Multitudes were pressing to obtain a draught of water. Every age, sex, and condition were represented. The old tottered to the spring, and raised the glass with a trembling hand. The young stood there in the flower and beauty of youth, with light hearts, and laughing eyes, and cheeks that blushed with health and happiness. The sick were supported on the arms of friends, and as they drank, the sunken eye was lighted with the hope of returning life. Some were there from the far south, and some from foreign shores; some rolled along in their splendid carriages, and some came leaning on a staff. A mixed multitude gathered, as the crowds of old around the pool of Bethesda.

I thought again, if, in some distant and almost inaccessible spot, a spring should be discovered whose waters possessed the power of conferring *immortality*, with the bloom of beauty and youth, the strength of manhood, and the wisdom of age, to all who should come and drink, what crowds would gather there, that they might taste and never die! How the news of the discovery would spread from city to city, from land to land! From every kindred, and people, and tongue under the whole heaven, they would come and "take of the water of life freely." No expense of time and money would prevent millions from flying thither.

Again, the sound of a Saviour's voice, with the tenderness of heaven in its tones of love, seemed to fall on the ear as it said, "Whosoever drinketh of the water that I shall give him, shall never thirst; but it shall be in him a well of water springing up into everlasting life." This is the spring that confers immortality on those who drink.

A daughter of Samaria came to draw water, and the Saviour of the world stood leaning on the well. He asked her for that water of which if a man drink he shall thirst

again; but he offered water from the well of eternal life. Here at the Springs the sons and daughters of pleasure, or the children of sorrow and care, were coming to draw water, and I longed to cry in their hearing, "Ho! every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price."

These words of the prophet and those of the Saviour are figurative, but they are as full of meaning as they are of beauty. Dwell on them, dear reader, and admire them, for they are addressed to thee; and happy shalt thou be if thou dost yield to the sweet invitation, and drink and live for ever.

Jesus Christ came into the world to save sinners. To make their salvation possible, he poured out his blood like water, and opened a fountain for the cleansing of sin. That fountain he presents under the striking emblem of water, to show its cleansing power, its health-imparting influence, its freeness and inexhaustible abundance. For such as you he opened this fountain, and had his eye on just such sinners, when he cried, "If any man thirst, let him come unto me and drink."

It is a precious invitation. Heaven never sent a sweeter. Accept that invitation, and you will secure *the forgiveness of your sins, and justification before God.* You need pardon. You are a great sinner. This your conscience tells you. This your Bible tells you. Your sins are more in number than the sands on the sea-shore or the stars in heaven. They are very great: committed against great light; you knew your duty, but did it not: committed against great love; you knew the blessed Saviour died on the cross for poor sinners, but you slighted his dying blood and despised his bleeding love. You deserve to be punished for such sins. You will be punished unless you are pardoned. The holy and inflexible law of Jehovah, whose penalty is eternal death, you have broken, and you must die unless another die in your room. Jesus Christ offers to become the justifier of him who believes. He becomes his substitute. His sufferings under the law of God will be accepted in the stead of yours, if you will come and trust in him. Thus the law will be sustained, and the sinner saved. God can be just, and justify the

ungodly who believeth. This is a simple plan—the Gospel plan. It commends itself to you as the only plan by which you can be delivered from the curse of the law.

But beyond all this, if you come to Christ he will grant *the sanctification of your soul.* When your past sins have been forgiven, the work of sanctification is begun, and only begun. Your heart is yet full of uncleanness. It is vile, and abominable, and offensive in the sight of God. Its desires are impure, and rebellious, and wicked. And with such a heart you cannot be happy here, and could not be happy in heaven. You must be made holy, or you cannot be made happy. Christ Jesus offers to make you holy. His "blood cleanseth from all sin." The redeemed in heaven were made white in the blood of the Lamb. Saul of Tarsus washed in that fountain. The vilest sinners that ever lived have come to Christ, and drinking of the water he offers, have been sanctified and saved.

Thus you will be pardoned, justified, sanctified; and to these mercies will be added *eternal life.* "Sin, when it is finished, bringeth forth death." You must be delivered from the power of sin, or lie down in eternal burnings. This is the second death. In its eternity of wo it includes the wrath of an angry God, the torture of a guilty conscience, the gnawings of the worm that never dies, and the torments of the fire that is never quenched. But "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In Christ is deliverance from death. In him is eternal life. Come to him, and you may be clothed with unfading youth, raised to the enjoyment of God, and crowned with glory, and honor, and immortality.

These blessings flow to those, and those only who *come* to Christ, and when he stands and cries, "If any man thirst, let him come unto me and drink," he invites you to partake of these infinitely precious gifts.

There is *no limit* to this invitation, "If *any man* thirst, let him come." The fullness of the fountain justifies the unbounded offer. Millions have drank till their souls were satisfied. But the fountain is yet full. Jews and Gentiles, bond and free, are alike welcome. Come one, come all, and drink of the water of life freely.

Reader! perhaps you are young, and gay, and thoughtless. You are in search of pleasure. You drink of the waters of this world's pleasures and are not satisfied. Amid the gayest scenes of life your soul is yet unblest. Come to Jesus! In him there is bliss the world knoweth not of. In his presence there is fulness of joy; at his right hand there are pleasures for evermore.

Perhaps you are sick or sinking in years, and the world is fading and failing. In the Saviour's blood is the fountain of health and life. Here, where sickness, and infirmities, and pains and trials beset your path, you would not wish to live always. Eternal life, in such a world as this, would scarcely be a blessing. But the life which this fountain gives is life in a better and brighter world. Drink of this, and the disease of your soul, the malady of sin, will be healed, and you shall enter on the enjoyment of heaven. There "the inhabitant shall not say, I am sick." "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

You may be a vile, abandoned profligate; but the chief of sinners Jesus came to save. The more unworthy you *feel* yourself to be, the more willing he is to have mercy.

But mark one thing more. Although this offer is made so freely, and urged with so much love, it is addressed to those, and those only, who thirst. "If any man *thirst*, let him come." But let not this deter *you*. Have you no desire for the water of life? no desire to be pardoned, and saved from hell, and raised to heaven? You have broken God's holy law, and are now sinking beneath its blighting curse. Just ready to perish, you behold the water of life presented, and have you no desire to drink? The Saviour offers it without money or price, and do you not desire to taste and live?

Yes, O sinner! I am assured you desire, you thirst. Accept the invitation without one moment's delay. To morrow it may not be extended. You may not *thirst*, if it is.

PUBLISHED BY THE AMERICAN TRACT SOCIETY.

No. 404.

I HAVE NOT TIME.

There are many, who, when pressed by christian entreaty to become reconciled to God and secure the salvation of the soul, are ready to urge the plea, that they *have no time* to attend to it. I speak of those who acknowledge the importance of religion, and who purpose, before the close of life, to give it their serious attention, and make their peace with God.

This plea, though often urged merely to silence the voice of christian love, or to stifle the admonitions of conscience, is no doubt often made with the belief that the cares of life, business perhaps immediately pressing, or the support of a dependant family, are inconsistent with that attention to religion which the salvation of the immortal spirit demands. I have a man now in my mind, —amiable, upright in his dealings, a constant attendant in the sanctuary, and acknowledging the importance of vital piety. He had always been an industrious man, and having been unfortunate in business, with an expensive and dependant family, he seemed honestly to believe what he replied to the earnest and affectionate entreaty of a christian friend, pleading with him to seek his own salvation: I HAVE NOT TIME TO ATTEND TO IT NOW. Poor man! he has since gone into eternity, and it is to be feared that an appropriate inscription on his tomb-stone would be, "He found no time to be a christian."

Dear reader, are you one of those who have been wont to insult God and peril your own soul by this plea? If so, be assured, that of all the excuses by which the claims of God and the convictions of conscience are outraged, no one is less entitled to regard than this. It is without foundation in truth: it is built upon the sand. A want of time is not the true reason why you are at

this day the enemy of God and exposed every hour to drop into eternal perdition. Stop a moment and consider a few thoughts on this subject, infinitely important to the interests of your undying soul.

For what purpose has God given you time? Is it that you may spend it all in hoarding those riches which

> "Will leave thee twice a beggar at thy death?"

Is it that you may spend it in one unending round of toil to secure "the meat that perisheth?" Has the infinitely blessed God thrown thee into a world where all thy time is needed to secure the interests of a frail and perishing body, while the interests of the immortal spirit are sacrificed? No, it is not so! God has given you time to glorify him in preparing for a blessed immortality. Rather, he has given you your being that it may all be devoted to him. "Whether ye eat or drink, or whatsoever ye do, *do all* to the glory of God." "Holiness to the Lord" must be written on all in which you are engaged. He has enjoined upon you the twofold duty, "not slothful in business," and yet "fervent in spirit, serving the Lord;" and so doing, he has not only promised eternal salvation, but that, through the overflowing of his mercy, your temporal wants shall also be supplied. He has kindly said, "Seek ye *first* the kingdom of God and his righteousness, and all these things shall be added unto you;" "for your heavenly Father knoweth that ye have need of all these things." It was the remark of a wise man, made long since, and verified substantially in every age: "I have been young, and now am old: yet have I not seen the righteous forsaken, nor his seed begging bread." But again,

How much time will it take to become a christian? How much time to become reconciled to God, when *you are ready* to renounce your own righteousness and your unworthy selfish purposes, and trust alone in the blood and merits of a crucified Redeemer? God is waiting to

be gracious; and as soon as you yield yourself to him, pursue his glory as your aim, and obey his commands with all your heart, he is ready to forgive and to save. Then you may pursue your calling—if it is an honest one—with renewed diligence; consecrating your business, with yourself, to God. How long did it take the "dying thief" on the cross to repent and secure, through grace, the assurance of a seat in paradise? How long was it after Zaccheus first saw Jesus, that salvation came to his house? How long was it after the wicked and suicidal jailer at Philippi began to ask "what must I do to be saved" before he was an accepted believer? How much time is needed for a rebellious child, who really wishes to be reconciled to his parent, to become penitent, and obedient? But if a long time is necessary for you to turn to God, who makes that necessity? Ah, sinner!

"'Tis thine own heart makes grace delay,
"And hides a pard'ning glorious day;
"Thou hast not wish'd God's will to meet,
"Nor lain submissive at his feet."

God has commanded you to dedicate one seventh part of your time to religious duties—and you have not *time* to become a christian! You have lived, it may be, twenty-one years—then three long years of that time have been Sabbaths. One whole year in every seven. What has become of those Sabbaths? Are you still the enemy of God, and have no time to become reconciled to him. Where are those years of Sabbaths? What report have they borne to heaven? Hast thou made those precious seasons by misimprovement only the means of thy greater guilt and deeper doom? And wilt thou still say, "I have no time!" Oh no! Thy plea is vain, thy excuse will no longer serve thee for a hiding-place from the arrows of truth. Dear reader, thou hast time, time enough, precious time. But fleeting time is speeding its onward course:

"While we procrastinate, Time urges on
"His rapid flight, and death draws near;"

and if Christ is still despised by thee, and thy soul neglected, soon time with thee shall be no more. But

Thou must find time to die. Poor, busy, bustling man, full of worldly cares, thou hast no time now for reflection, to think upon thy God, to seek his pardoning mercy, to secure a Saviour's love and the salvation of thy soul! Busy worldling, hurried on from morning to night and from day to day, pursuing the phantoms of life that continually elude thy grasp and mock thy fond expectations, *thou* must find time to die. He whom I mentioned who "had no time," he found time to die. His business pressed him hard, but death paid no regard to those claims. I heard that he was ill, and called to see him. I asked him of his eternal interests, his hopes beyond the grave. "Oh!" said he, "I have given too little attention to that subject." A few moments of religious conversation was all the time he had. Soon after I left him his reason was affected by his disease, and so continued until death. He found time to die, but a dying bed afforded him no time to become a christian.

Dear reader, thou too must find time to die. Death will soon call thee from thy eager pursuit of worldly good. Thou must exchange the busy scenes that occupy thy time and thoughts, for the stillness and the solemnity of a dying bed. The shroud and the coffin shall enclose thee, and the dark grave contain thy dust until the Archangel's trump shall call thee forth to give thy last account.

"Vain man, thy fond pursuits forbear;
"Repent, thy end is nigh;
"Death, at the farthest, can't be far;
"O think before thou die."

PUBLISHED BY THE AMERICAN TRACT SOCIETY.

"CUT IT DOWN!"

"*Let it alone this year also!*"—Thus spake the dresser of the vineyard in behalf of the barren fig-tree. Year after year the owner had sought fruit thereon, and found none. Despairing, at length, of rendering it fruitful, he orders it to be cut down—"*Cut it down; why cumbereth it the ground?*" But the vine-dresser "answering, said unto him, 'Lord! let it alone this year also—and if it bear fruit, well: and if not, then after that thou shalt cut it down.'" Luke, 13 : 6–9.

For you and me, dear friend! the Saviour spake the parable. We are the trees which his own hand has planted. From us he desires and seeks fruit. When, at the close of the last year, he came to you with this intent, how justly, "after so long a time," might he have said, "Cut it down; why cumbereth it the ground?" But no, he would not; the greatness of his compassion pleaded in your behalf, and cried, "Let it alone this year also!"

It was a blessed reprieve. This it was that has kept you, day by day, in your lying down, and rising up—in your going out, and coming in. Like others, you may have sickened, but not unto death. Others wasted, fell, expired. But death had no power over you. Not until the last hour of the period which God appointed had passed away, could you "be hurt of" either the first or "the second death." Disease and death are obedient to Him who said, "Let it alone this year also!"

"*And if it bear fruit, well.*"—The tree had been planted, not for its own sake, but for the expected fruit. For this the soil had been chosen, dug, enriched, enclosed; the tender shoot had been planted, watered, nourished, and pruned. For this, too, the tree is spared another year. He does not yet give it up. Another year it may yield abundance.

On the same condition, dear friend! your reprieve was based. You were spared, that opportunity might be given you to repent, and "bring forth fruits meet for repentance." Year after year have you received the kind attention of Him who made you. So abundant, so

incessant have the proofs of his care been, that he can now most justly ask, in respect to you, "What could have been done more to my vineyard, that I have not done in it?" Enough, and more than enough he has done, to have warranted long since the expectation of your conversion and fruitfulness. With the knowledge of your guilt and danger, he has shown you the way of pardon and salvation through faith in his Son; has given you his word, which is "able to make you wise unto salvation through faith which is in Christ Jesus;" has extended to you the privileges of the sanctuary, and the blessing of an able, pious, zealous and faithful ministry; has surrounded you with numerous tender-hearted, benevolent, and praying friends; has put it into the hearts of his people to afford you special means of grace; has poured out his Holy Spirit on them and you, and thus his own "still small voice" has urged you to press into the kingdom of Christ. In thousands of cases less means have proved successful. Why, then, should not the Saviour have sought fruit from you a year ago?

But another year has been added to your term of probation; another opportunity given you, with perhaps increased advantages, to repent. And how have you improved it? It may be, that, in some serious moment, you promised God, that, if he would spare you—"let you alone this year also"—you would become his obedient servant. Have you remembered your promise? Have you fulfilled it? Has the fruit appeared? "*If it bear fruit*, WELL." Then, "blessed art thou, for thou hast found favor with God."

"***And if not***,"—if you have not improved the past year, have not repented, and turned to God—But, can it be? can you again have slighted the calls of Divine Mercy, trifled with the offers of grace, and turned away from all the admonitions and entreaties of your God? Has all his love, so rich, so free, so long-continued, failed to melt your heart? That promise—have you forgotten it? A twelve-month since, it may be, the Master came and sought the promised fruit. But, finding none, he said, "I will 'let it alone this year also!'" Ought you not to have repented within the year? But it has gone, and you are yet in your sins, perhaps on

the brink of the grave, without even a hope of heaven! There is less prospect than ever of your being reclaimed. Thousands, during that period—some of them, perhaps, your own friends and kindred—have, with no better advantages than you have enjoyed, sought and found the Lord. Why has it not been so with you? "Wherefore," saith the Lord, "when I looked that it should bring forth grapes, brought it forth wild grapes?" Oh, that you had been wise, had understood this, had considered your latter end! Then it would now have been well with you;—"if it bear fruit, well. And if not, then—

"***After that thou shalt cut it down.***"—If, at the year's end, no fruit should be found upon the tree, the keeper of the vineyard would give it up. And why not? Why should it any longer cumber the ground? The trial will then have been made—an ample trial. Nothing more can be done for it.

The year expires, and still there is no fruit. For the fourth time, the owner comes, seeking fruit and finds none. Who now will plead, "Let it alone this year also?" Not the vine-dresser—he gives it up: he pleads no longer. And if not he, who then? None—none. It must perish. "Cut it down; why cumbereth it the ground?"

Has not all this, dear friend, a fearful application to yourself? Your reprieve may have now expired. Again the Master comes seeking fruit, and finds none. You are yet in your sins. Labor has been bestowed on you without avail. Why should the reprieve be renewed? Why should he spare you any longer? already he has done for you vastly more than you deserve—more than for multitudes who have perished in their sins. What, then, can *you* expect more? Who can say that more will be of any avail? that it would effect any thing else than an aggravation of your guilt, an increase of your condemnation? Why should he not also say of you—"Cut it down; why cumbereth it the ground?"

If that reprieve be not renewed, then the time draws nigh that you must die. Short as your life has been, you must die. Little as you have accomplished of your projects and purposes, you must die. Much as you may

wish to live for the sake of yourself or others, yet there is much cause for you to believe, that, "*thus saith the Lord*, THIS YEAR THOU SHALT DIE!" Alas! how much have you been deceived in your expectations of earthly pleasure! How much reason have you to repent of your idleness, folly, waste, thoughtlessness, disregard of duty—nay, of your whole life! And how much have you to *do!* If this must be your last year, month, or day, how precious to you is every moment! You cannot afford to lose a moment in idleness, or in mere worldly pursuits. Others may deem it needful to lay up for future years. Not so with you. If God has said of you, "this year thou shalt die"—then the next year you will want neither house nor shop, equipage nor furniture, dress nor food. The grave will be your house, the dust your bed, the coffin your furniture, the shroud your dress, the worms your covering. Long enough have you labored for this world. Be persuaded now to labor for another. Discard all trifles. Be in earnest. Seek now the Lord. Resolve to make a desperate effort "to enter in at the strait gate." Set out for heaven. Begin this day. Press on, and on, let who will cry, "stop." Like Bunyan's pilgrim, stop your ears, and run, "crying—*Life!* LIFE! ETERNAL LIFE!"

Perhaps it may not yet be too late. If you wait not now; if you give over trifling; if you forsake your sins, calling on God; if you turn to the Lord with all your heart, casting yourself on his mercy through Jesus Christ; if you do this, it is not yet too late. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye! turn ye! from your evil ways; for why will ye die?" Then hear his voice. This day he renews the call. "TO-DAY, if you will hear his voice, harden not your heart." This day—resolve to turn to God. Let this very day be the date of your new birth. Let not this sun go down, and leave you "dead in trespasses and sins." Let there be "joy in heaven" to-day, on your account, while the shout ascends, "This my son was dead, and is alive again; he was lost, and is found."

PUBLISHED BY THE AMERICAN TRACT SOCIETY.

PRIVATE DEVOTION.

The Lord Jesus, in that greatest sermon that ever fell on mortal ears, enjoins, "*Thou, when thou prayest, enter into thy closet.*" Not that he would confine *all* prayer to the closet; for he himself prayed publicly and socially. And Paul exhorts to "pray always with *all* prayer;" that is, as is generally understood, with all *kinds* of prayer. It is our duty to pray statedly in the sanctuary, and in the family; and occasionally in the social meeting, by the side of the sick bed, and in the house of bereavement and sorrow. But in addition to all these kinds of prayer, the Saviour's injunction points us to the *closet*, where we shall be alone with God.

This vital duty the Saviour sanctions by his own example. How often do we trace his footsteps to some secluded spot,—the declivity of the mountain, the garden, the sea-side, for the purpose of private prayer. Isaac was wont to retire "to meditate in the field at the eventide." David communed with his own heart, in the night watches: "seven times a day do I praise thee." Daniel knelt three times a day in his private chamber. Peter went up to the house-top to pray about the sixth hour. And if we consult the history of men who have adorned the church in all ages, we find them often on their knees before the throne of God in their closets.

The object of these seasons of retirement is, prayer to God, united with the reading of the word, and self-examination. Separated from the world and its cares; with no eye upon us but that which seeth in secret; with the law and the testimony, the only rule of faith and practice, before us; with our secret sins and presumptuous faults set in order before our minds, we are to unbosom our souls before our heavenly Father, with the utmost freedom and fullness, through Christ our atoning Intercessor. How expressive the appeal of the Psalmist in such an interview! "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

This duty should be performed *punctually at regular appointed seasons*. Few, in maintaining a close walk with

God, will be satisfied with less than *two* seasons of retirement for each day; and regularity in this duty is as needful to the health of the soul, as the regular reception of food to that of the body. The habit should be so established that the allotted season cannot pass unimproved without awakening the deep-toned remonstrances of conscience.

But this is a duty *liable to be neglected.* And this for the obvious reason that it is a *private* duty. The eye of the world follows you not to your closet. If you go not to the house of God, meet not the friends of Zion in their appointed seasons of prayer, aid not the spread of the Gospel by your contributions, you, of course, can have no good reputation for piety in the eyes of men. But you may neglect your closet, and not forfeit such reputation, provided you pay a decent regard to the more public duties of religion. But this is not all. The active bustling habits of the times are wofully hostile to the noiseless, retired, unostentatious duties of the closet. Beware that you become not so swallowed up in any of the exciting enterprises of the day as to neglect your own heart and your closet. For, be assured, if these enterprises are ever made to subserve the great purposes which they are adapted to promote, it will be, under God, through the counsels and guidance of those who seek for wisdom and grace daily in secret places. If the church shall ever become united, and happy, and prosperous in her onward march to the conquest of the world to her Redeemer, it will be by the instrumentality of such as pray for the peace of Jerusalem in the retirement of the closet.

These pages will fall into the hands of those who are known as *the professed followers of the Saviour.* To such I would say, let the interest you feel in your daily secret devotions, stand before you as the thermometer of your spiritual state. Other motives than the love of Christ *may* carry you abroad, and open your mouth in public, and light up your zeal for the extension of truth and righteousness; but I can assure you that the closet will be the last place where you will go daily and punctually from any other consideration than a pure desire to meet God and enjoy the smiles of his reconciled countenance.

O ye, who have opened your mouth unto the Lord, draw around the sanctuary of your private devotions a barrier so strong that no vain amusement, no secular cares, no social avocation, shall intrude upon them How can you keep a conscience void of offence toward God and man as you mingle with the world—how can you control your temper, and hold in subjection every native propensity, and have your conversation always "seasoned with salt"—unless you go forth under the fear of that all-seeing eye before which you have just knelt in secret?

I appeal to *men of business*, who are ready to say, "We have no time to spare for this object." But is this a valid excuse? Do you not live each day and hour through the forbearance of God? And is it reasonable that you should give all your hours to business and none to him, or to the eternal interests of the soul? No time to pray? Think of the king of Israel, with his armies abroad, and his extended empire at home to occupy his mind and exhaust his energies, yet he could find time to call upon God, "evening, morning, and at noon." Think of Daniel, with the affairs of an hundred and twenty provinces resting on his mind, yet finding time to go into his chamber three times a day, that he might pray and give thanks to God. Think of Wilberforce, whose life was spent amidst the conflicting and dissipating scenes of parliament, yet never allowing the hurry of a nation's business to prevent his stated seasons of devotion. No time to pray? For what was time given you, if not that you should "seek first the kingdom of God and his righteousness?" If your heart were right with God you would find time to pray, though it might oblige you to abridge your meals, or invade the allotted hours of sleep.

I address some who are *in advanced years*. Does life begin to wear heavily upon you? Is the grasshopper a burden? So that you begin to find yourselves yielding to discontent, irritability, distrust—evils which are so apt to creep in and imbitter declining years? The best antidote I know, is secret prayer. Nothing is so softening to the asperities of temper—nothing so well calculated to beget a submissive, child-like simplicity and

amiableness of disposition. But more: You are soon to pass through the cold floods of Jordan. Do you desire the Divine "rod and staff to comfort you," as you go trembling down its brink? Then be much in prayer alone. You may never again be favored with the privilege of going to the sanctuary or the communion-table, but you have the throne of grace and the Bible to which you can resort.

I address those *who are young*. Are you aware that you live in a world of temptation—that all along your path some bait is held out to decoy you and render you the victim of vice and crime? And do you know that you have little strength of your own to resist these enticements? I come to you as a friend and offer you a sure antidote. Daily secret prayer will cover you with a triple shield, through which no dart of the adversary will penetrate. I mean not simply "saying your prayers," but sincerely and devoutly praying on your knees every day you live. But though young, you *may die*. Can you hope it will be well with you in death and eternity, when you never call upon God in health? The voice of God comes to you from many a youthful grave, "Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?"

I address those *who are living without God and without hope*. Are you not, amidst all the business, and toils, and gratifications of an empty world, like the dove sent out from the ark, wandering to and fro and finding no resting-place for the sole of your feet? "Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?" Let me say to you, that after so long a time, the King of heaven invites you to an interview with himself. This very hour he waits around your secret chamber to listen to your sigh of penitence. Have you not one broken-hearted petition to breathe into that condescending ear? Can you, dare you, venture on the slumbers of another night without prayer? Shall days, weeks, and years pass, and find you still living without God? Prayerless soul, what wilt thou do in the judgment of the great day?

PUBLISHED BY THE AMERICAN TRACT SOCIETY.

No. 407.

SELF-DEDICATION TO GOD.

(FROM DODDRIDGE'S RISE AND PROGRESS.)

My Dear Friend,—You have felt your lost condition as a sinner against God. You have felt your need of the atoning blood of Christ. You know that blood can be available for you, only by your believing in him—trusting in him—dedicating yourself to him—through the promised aids of the Holy Spirit. To this act of dedication you are now urged by conscience, by the word of God, and by the strivings of the Spirit. And it may be of great use to you, not only to form in your heart the purpose of surrendering yourself to God, but expressly to declare it in the divine presence. Such solemnity in the manner of doing it is certainly very reasonable in the nature of things; and surely it is highly expedient for binding to the Lord such a treacherous heart as we know our own to be.

Do it therefore; but do it *deliberately*. Consider what it is that you are to do, and consider how reasonable it is that it should be done cordially and cheerfully; "not by constraint, but willingly," for in this sense, and in every other, "God loveth a cheerful giver." Nothing can be more evident than that we, the product of his power, and the price of his Son's blood, should be his, and his for ever. If you see the matter in its just view, it will be the grief of your soul that you have ever alienated yourself from the blessed God and his service: so far will you be from wishing to continue in that state of alienation another year, or another day, you will rejoice to bring back to him his revolted creature; and as you have in times past "yielded your members as instruments of unrighteousness unto sin," you will delight to "yield yourself unto God as alive from the dead."

The surrender will also be as *entire* as it is *cheerful* and *immediate*. All you are, and all you have, and all you can do—your time, your possessions, your influence over others—will be devoted to him, that for the future it may be employed entirely for him, and to his glory. You will desire to keep back nothing from him; but will

seriously judge that you are then in the truest and noblest sense your own, when you are most entirely his. You are also, on this great occasion, to resign all that you have to the disposal of his wise and gracious providence; not only owning his power, but consenting to his undoubted right to do what he pleases with you, and all that he has given you.

Once more, let me remind you that this surrender must be *perpetual*. You must give yourself up to God in such a manner as never more to pretend to be your own; for the rights of God are, like his nature, eternal and immutable; and with regard to his rational creatures, are the same yesterday, to-day, and for ever.

I would farther advise and urge that this dedication may be made with all possible *solemnity*. Do it in express words. And perhaps it may be in many cases most expedient, as many pious divines have recommended, to do it in writing. Set your hand and seal to it, "that on such a day of such a month and year, and at such a place, on full consideration and serious reflection, you came to this happy resolution, that, whatsoever others might do, you would serve the Lord."

Such an instrument you may, if you please, draw up for yourself; or, if you rather choose to have it drawn up to your hand, you may find something of this nature below, in which you may easily make such alterations as your circumstances may seem to require. But whatever form you use, weigh it well, meditate attentively upon it, that you may "not be rash with your mouth to utter any thing before God." And when you determine to execute this instrument, let the transaction be attended with some more than ordinary religious retirement. Make it, if you conveniently can, a day of secret fasting and prayer; and when your heart is prepared with a becoming awe of the Divine Majesty, with an humble confidence in his goodness, and an earnest desire of his favor, then present yourself on your knees before God, and read it over deliberately and solemnly; and when you have signed it, lay it by in some secure place, where you may review it whenever you please; and make it a rule with yourself to review it, if possible, at certain seasons of the year, that you may keep up the

remembrance of it. And God grant that you may be enabled to keep it, and in the whole of your life walk according to it. May it be an anchor to your soul in every temptation, a cordial in every affliction, and may the recollection of it give strength to your departing spirit, in a consciousness that it is ascending to your covenant God and Father, and to that gracious Redeemer whose power and faithfulness will securely "keep what you commit to him unto that day."

AN EXAMPLE OF SELF-DEDICATION.

"Eternal and ever-blessed God! I desire to present myself before thee, with the deepest humiliation and abasement of soul, sensible how unworthy such a sinful worm is to appear before the holy Majesty of heaven, the King of kings and Lord of lords, and especially on such an occasion as this, ever to dedicate myself, without reserve, to thee. But the scheme and plan is thine own. Thine infinite condescension hath offered it by thy Son, and thy grace hath inclined my heart to accept of it.

"I come, therefore, acknowledging myself to have been a great offender; smiting upon my breast, and saying with the humble publican, 'God be merciful to me a sinner!' I come, invited by the name of thy Son, and wholly trusting in his perfect righteousness, entreating that for his sake thou wilt be merciful to my unrighteousness, and wilt no more remember my sins. Receive, I beseech thee, thy revolted creature, who is now convinced of thy right to him, and desires nothing so much as that he may be thine.

"This day do I, with the utmost solemnity, surrender myself to thee. I renounce all former lords that have had dominion over me; and I consecrate to thee all that I am, and all that I have: the faculties of my mind, the members of my body, my worldly possessions, my time, and my influence over others; to be all used entirely for thy glory, and steadfastly employed in obedience to thy commands, as long as thou continuest me in life; with an ardent desire and humble resolution to continue thine through all the endless ages of eternity; ever holding myself in an attentive posture to observe

the first intimations of thy will, and ready to spring forward with zeal and joy to the immediate execution of it

"To thy direction also I resign myself, and all I am and have, to be disposed of by thee in such a manner as thou shalt in thine infinite wisdom judge most subservient to the purposes of thy glory. To thee I leave the management of all events, and say without reserve, 'Not my will, but thine be done,' rejoicing with a loyal heart in thine unlimited government, as what ought to be the delight of the whole rational creation.

"Use me, O Lord, I beseech thee, as an instrument of thy service! Number me among thy peculiar people! Let me be washed in the blood of thy dear Son! Let me be clothed with his righteousness! Let me be sanctified by his Spirit! Transform me more and more into his image! Impart to me, through him, all needful influences of thy purifying, cheering, and comforting Spirit! And let my life be spent under those influences, and in the light of thy gracious countenance, as my Father and my God!

"And when the solemn hour of death comes, may I remember thy COVENANT, 'well ordered in all things and sure, as all my salvation and all my desire,' 2 Sam. 23:5, though every hope and enjoyment is perishing; and do thou, O Lord! remember it too. Look down with pity, O my heavenly Father, on thy languishing, dying child! Embrace me in thine everlasting arms! Put strength and confidence into my departing spirit, and receive it to the abodes of them that sleep in Jesus, peacefully and joyfully to wait the accomplishment of thy great promise to all thy people, even that of a glorious resurrection, and of eternal happiness in thine heavenly presence!

"And if any surviving friend should, when I am in the dust, meet with this memorial of my solemn transactions with thee, may he make the engagement his own; and do thou graciously admit him to partake in all the blessings of THY COVENANT, through Jesus the great Mediator of it; to whom, with thee, O Father, and thy Holy Spirit, be everlasting praises. Amen."

PUBLISHED BY THE AMERICAN TRACT SOCIETY

No. 408.

I MUST PRAY IN SECRET.

That I must *pray*, is a moral axiom—it is self-evident—it needs no proof. It is as much the instinct of my nature as it is the command of heaven. Prayer is my communion with God. It is my language of worship, as a man; of dependence, as a creature; of submission, as a subject; of confession, as a sinner; of thankfulness, as a needy being. As a christian, I find it "my vital breath, my native air." Without it I cannot live. *I must* pray; for if I do not, I shall spiritually suffocate; I shall starve and die!

But not only must I *pray*—pray in the family, in the social circle, in the walks of business, winging my thoughts in aspirations to the heavens, but *I must also pray* IN SECRET. Some *place* I must have that I can call "*my closet*,"—some place where I can go away by myself, and shut out the world, and be alone with my God. Some place it must be, where, like Isaac in the field, and Peter on the house-top, and Daniel in his chamber, and the blessed Saviour at midnight, I may "pray to my Father which is in secret." I must have a *time* for this duty, and a *stated* time, for if I have not, it will never become a *habit;* and if not a habit, I shall be apt to neglect it, and never will it be inwoven with my spiritual existence, as a part of my soul's life, and never will it have that power of association, that current and glow of feeling, without which duty is never delightful. *Often*, too, must I attend to this duty; often improve the delightful privilege of private converse with heaven. An eminent statesman, with all the cares of empire upon him, used daily to retire for secret prayer; and Daniel, when prime minister of a kingdom, three times a day was found in his closet. They did not pray *too much* in secret I had better pray more rather than less. Like them, like all eminent saints,

often must I be found in my closet, with serious reflection, with self-examination, with the Bible open before me, in solemn, and fervent, and wrestling communion with God. Yes, *I must often pray in secret.*

I must pray in secret, *for God commands it.* "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." This is *God's* command, and I *may* not, I *dare* not disobey it. "He seeth in secret," and if in secret I do not pray to him, he will be grieved and angry with me, while, if I do, he, as he has promised, "will reward me openly."

I must pray in secret, *for of all communion with heaven, that which is secret is the sweetest.* The dearest intercourse of earthly friends is that which is most private, that which most shrinks from the gaze, the almost profaning gaze, of others. Much enjoyment may the husband and the wife find in the general mingling of the social circle; but the highest of their social joys would be at an end if there were no subsequent and private hour when they could sit down together, and talk over the incidents of that circle, and every thing that was of most and dearest interest to themselves. And so the christian with his God. Public communion with him most richly may he prize and enjoy. But sweetest of all is his communion with him in secret; when in the sacred retirement of the closet, with no earthly eye upon him, he can pour out his soul in his solitude to his God. From the very instinct of his nature, of all prayer, that which is secret is dearest to him. Prayer, in its every form, is his joy, his strength; but secret prayer is a luxury to his soul.

I must pray in secret, *for as an individual I have secret and peculiar necessities.* I have secret and peculiar sins to confess, which it would be improper to acknowledge in public, and yet to God I can unfold and deplore them all. My temptations are peculiar, and to him

I would go for peculiar strength. I have secret trials and sorrows which the world may never know, and yet to God I can pour them forth, knowing that he will never reveal them; knowing that he will sympathize with them all; that in all he will cheer, and aid, and direct me. If a parent, I can pray for a child; if a friend, for a friend; if a minister, for each of my people according to their peculiar case. In public, joining as I there do with others, I can only say "*our* Father"—can only ask for *general* blessings. But, blessed be God, in secret I can say, "O! *my* Father, if it be possible, let *this* cup pass from me;" let *this* temptation be removed, *this* blessing be granted, *this* evil habit be broken, *this* trial which rends my heart be taken away. In *this*, let the way of duty be made plain; in *this* grace let me grow; let *this* enemy be forgiven; let *this* friend be blessed. In such *particular* prayer, I find my nearest approach to my Saviour, the clearest views of self, the most vivid light of God's countenance, the deepest sense of personal obligation, the mightiest strength, whether to resolve, or to do, or to suffer.

I must pray in secret, *for if I do not I shall not grow in grace.* Of all the means of spiritual growth, none do I find more efficient or blessed than this. In secret communion with God I feel as if he were *personally* with me, and this gives strength and vividness to every obligation. Distinctly confessing my sin—then, if ever, I avoid it. Asking for distinct blessings—then, if ever, do I earnestly strive for their attainment. The thought that I have been with God—this, I find, has an abiding effect on the life. After this, truth is more impressed, temptation has less power, the world less influence. Coming with David from the closet, with David I am able to say, "My heart is fixed, O God, my heart is fixed." Mine is that "calm and heavenly frame" which elevates above the world, and fills with the Spirit of Jesus, and girds

for every holy effort. Coming from the closet—then, if ever, am I firm in duty, cheered under sorrow, strengthened against sin. And so with every child of God. Never was there one who *loved* his closet, who *lived* much in it, that was not a spiritual, a growing christian.

I must pray in secret, *for if I sin by neglecting my closet, I shall soon be left to other sins.* Declension, inconsistency, formality, backsliding, all begin in the closet, in the neglect of secret prayer. "Away from God's presence," he will "take his Holy Spirit from us." Going away from him, neglecting communion with him, he will leave us. And left of him, spiritual darkness if not spiritual death, will be upon us. Neglect the closet, and next the family altar will be neglected, and then the circle of social prayer, and then the Bible, and then perhaps the sanctuary and all the means of grace. Neglect the closet, and you know not where or how far you may wander; you know not when, if ever, you will return. *Neglect* the closet, and soon you will *abandon* it; *abandon* it; and soon you will be left of God to dark, if not to damning sin—perhaps to endless ruin!

I *must*, then, *I* MUST *pray in secret;* statedly, frequently, earnestly. God enjoins it. My highest enjoyment, and my individual and peculiar necessities demand it. I must do it, that I may grow in grace—may not decline in spirituality—may not wander from God. To pray in secret! It is a solemn duty, a glorious and blessed privilege, thus to hold converse with the Most High; as a child with a Father, as a friend with a friend, thus to commune with him, and breathe his spirit, and receive his impress, his image, upon my heart! O! may I ever prize—may I ever improve it! By God's grace, I will. God's grace, God's Spirit assisting me, *I will pray in secret.* Ever and faithfully will I do it, till from *prayer* on *earth*, I am raised to *praise* in HEAVEN!

PUBLISHED BY THE AMERICAN TRACT SOCIETY.

No. 409

THE CHRISTIAN ABROAD

ON A SUMMER EXCURSION.

There is a charm about a summer trip which is quite independent of the mere power of *fashion*. We are not all fashionable people; but we all like to break away from our ordinary occupations, and enjoy, at least once a year, a temporary change of scene. As midsummer advances, a large proportion of the inhabitants of our cities are in travelling array; a general movement is made towards the country, or some other place than home; and "out of town" becomes the summary answer to many a call, at many a door.

Were it not foreign to our design, it would be pleasant to inquire in what this charm consists. We could remark upon the renovated health and energy of body; the expansion of mind and heart, growing out of new and diversified occasions of thought and feeling; the interchanges of debt and credit on the score of hospitality; and not least, the appreciation of home, by finding no such place abroad. But this brief sketch has quite another aim. It intends not to excite its readers to this summer pilgrimage, though it *does* ask the privilege of *going with them;* more particularly, with those who "declare plainly that they seek a country"—not on earth, but in heaven.

What, then, do we propose to say to this class of readers?

It may, or may not be, that the pocket-library of the traveller contains sufficient detail as to the routes, the

expenses, the rules and customs to be observed, the sights to be enjoyed, and the dangers to be shunned. Probably there is, by this time, counsel enough on the score of health, economy, and expedition. But is there any treatise, large or small, which sets before the tourist the advantages and difficulties of the journey with reference to his eternal state? The christian knows, at least he must have heard, that in leaving his settled habits, and venturing into the whirl of travel, he is exposed to *unusual danger* in his spiritual prospects. This is the uniform and emphatic testimony of all who have tried it. A gentleman from South Carolina, who recently visited Philadelphia as a lay-delegate in an ecclesiastical body, stated to the writer, that the hurry and bustle which filled his eyes and ears, and the whole tenor of conversation around him, relating to no higher interests than those of money, pleasure, and politics, all combined to unfit him for his sacred duties, and almost disposed him to turn about and travel home as rapidly as he came. On the other hand, there are special *benefits* to the christian tourist, such as he only can enjoy and such as he ought to be well apprised of, lest he lose them.

We shall speak first of the DANGERS to be avoided, though desiring rather to dwell upon the other branch of the subject; as it would be a thankless task to convert a jaunt for pleasure into a mere watching for "lions in the way," and as a participation in the *peculiar advantages* will be the best means of setting all those dangers aside.

I. One source of danger is, that, as we go abroad avowedly for relaxation of body and mind, we shall be inclined to extend the indulgence to *our religious affections*. The treacherous heart claims its share in the furlough, and will plead for a "breathing-spell" in the christian warfare. It will ask for this on the ground

of past labors; of a previous autumn, winter, and spring, passed in spiritual exercises; possibly on the ground of a cheering increase of personal holiness, as the fruit of this protracted warfare, or of a participation in the spirit of revival which has been enjoyed; and, to crown the deceit, it will profess, that by a little remission of vigilance *now*, it will come home again, to gird on the armor with new strength and zeal. All this process of reasoning may be carried on with so much subtilty, that without careful self-examination we should not suspect it to be at work in our own bosoms. But "the mystery of iniquity doth already work" in the bare prospect of our journey, and if not detected and overcome before we bid farewell to home, will quickly manifest itself in times and ways which we had not anticipated.

If, then, we would have a fair start in our journey, there are two things to do before the passage is bespoken or the trunk is packed. First, we should, with earnest confession and prayer to God, purge out this old leaven, and acquit ourselves of any treacherous intention. Then, with that abandonment of self-will which did honor to the ancient leader of the Israelites, we should say to our Father, "If thy presence go not with me, carry me not up hence." With an humble, holy fixedness of soul, to decline to stir one step without the encouragement of his covenant God, and only to proceed when satisfied that he has it—this is the christian's duty, privilege, passport, and earnest of all journeying mercies. Perhaps, in answer to this prayer, the Lord will try him by a detention. If so, it will probably not be long before some signal providence, some proof of a divine and parental care, will bring him to his knees adoring the mercy which kept him in his place. Or the prayer may be responded to, by pointing out a better route of travel. By some indication or other, the sincere christian will find his account in giving the whole direc-

tion to his heavenly Father; starting out upon that basis, and adhering to it "all the journey through."

II. Whether the cross be wearisome to us or not, there is great danger that we shall be made *ashamed* of it. This mean, this heinous sin, which the worldling allows in himself without a thought, and which embarrasses the christian at all times, is never so likely to get the mastery as when we are abroad. The reason is plain. When we are at home, we live and move amongst those who know our opinions and habits of life, and are willing to respect our feelings as professed christians. But in travelling among strangers, we have to earn this character afresh; and that, as often as we change our company. We are surrounded by persons who have not seen us at the communion-table, or at church; and if they had, might not regard us the more favorably for it. Those who are like-minded with us are too scarce to keep us in countenance by the mere force of numbers. The followers of Christ are comparatively few, and very few of these can afford a summer recreation. Hence it is never taken for granted, amongst fellow-travellers, that any one of the company is a pious person; if there be one, the burden of proof lies upon him to show it.

Conceive the effect, then, upon such an individual, shut up in a stage-coach, or boarding at a place of public resort, in the midst of persons who would color at the imputation of piety, whatever they might pretend to on the score of respectability and morality. Is there not great reason to fear that he will be led away from his integrity by the noiseless but powerful influences around him, all adverse to his faith? Is there no fear that he may conceal his christian profession, or at least be content that it should not be known? While the rest are amusing themselves with novels and newspapers, will he be delighting himself in his Testament, or in

Tracts, or in pious memoirs? Will there appear in him an exception to the general gayety and haste with which the company sit down at table, by his pausing to give silent but sincere thanks? These, and many other and more searching tests, will make him feel that he has need to be "strong in the Lord." They will sometimes cause him to revolve that solemn passage, "Whosoever is ashamed of me, and of my words, in this adulterous and sinful generation, of him will the Son of man be ashamed, when he shall come in his glory." Happy indeed will he be, if by grace he can habitually say, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation."

III. Another danger to be avoided, is that of falling into a *selfish and fretful* spirit. The writer does not assert it as a settled point, that travelling brings out, in an unwonted degree, this unbecoming and unchristian temper. He would rather take the occasion to invite the attention of others to the remark during their intended trips. Be pleased to note particularly, whether politeness is not apt to be laid aside in public conveyances; whether there is not too often a selfish disregard for the accommodation of others, especially those whose exterior has nothing to recommend them; whether there is not a great deal of unnecessary and childish complaint about detention, slow motion, and other wayfaring incidents, which, instead of affording ground for peevishness, might easily be turned into an occasion for pleasantry? Indeed, we shall hardly ask the trial of many days' journey to justify our hint; a ride of ten minutes in a city omnibus will often prove sufficient.

IV. One more caution should be added, and that is, against *worldliness of mind.* Christian traveller, rely upon it, you will be beset by an uncommon languor and disrelish towards spiritual duties. Without any thing especially to draw you away, beyond the incessant change

of company and scene, you will find your spirit often remarkably unfitted for devotion. You have been accustomed literally to enter into your closet, and shut the door. Now your morning and evening prayers must be offered as you lie upon a narrow shelf in a steamboat, disturbed by noisy machinery, and people in motion and conversation around you; or perhaps in some chamber among other lodgers, who lie down and rise as if they knew no God. If ever you are *in the world*, in the scripture sense, it is now. You are thrown into the society of those who have lost all scruples about Sunday travelling; and you are compelled to see how many even lay their plans to spend that day upon the road.

You fall in with many whose object is not so much to get out of the city, as to carry the city with them; not to ramble in green fields, but to crowd into halls of dancing and dissipation. You are now to witness what men are capable of, even the best of them, when the restraints of home and acquaintance are removed. And once more, you shall perceive how much it is the folly of summer tourists, that they must create an impression of their rank, or family, or wealth; anxious to enjoy distinction, if it be only for a day. Against all these carnal influences we must brace ourselves. Let me affectionately urge you, as I would my own soul, to maintain such a disposition for heavenly delights as shall enable you, at any moment, to read the third chapter of Colossians, or the twelfth of Romans, without repugnance—rather with positive pleasure. Take a calm survey of all the tinselled glory which glitters around you, and then say, "God forbid that *I* should glory, save in the cross of Jesus Christ."

We have thus offered some cautions which were deemed indispensable: let us proceed to the more pleasing task of explaining what are the peculiar ADVANTAGES

which the christian may derive from his summer tour. Travelling affords many pleasures which are common to all; but there are still others, into which the earthly mind cannot or will not enter, and which can be appreciated only by the renewed heart. Our present scope includes merely these *peculiar* benefits.

I. An excellent opportunity offers for *pious meditation*. How often we have regretted the want of time to dwell upon some striking passages of Scripture; some incident in the Saviour's life. How often we have just entered into an interesting train of thought, and then, through pressure of other engagements, have been obliged, as it were, to lay it on the shelf, intending to take it down, and dwell upon it, at some future moment of leisure. That leisure moment has come. Hours and days are now before us, in which we shall have scarce any thing to do but *think*, and in which we must be thinking of *something*. Let us not suffer a vagrant imagination to rob us of this favorable juncture—this time for "redeeming time." Let us get our spirits strengthened by thoroughly digesting some of the vital truths of our religion. Let us look back, and review all the way which the Lord has led us. Let us test the point, whether our former postponements of reflection were really for want of leisure, and not for want of heart.

Besides the mere vacation of time, we have a gentle physical excitement to thoughtfulness. There is something in passive motion which disposes the mind to a pensive mood. It is not always easy to engage in meditation when the body is in active employment, or in the opposite state of entire rest; but whilst in a course of comfortable locomotion, as in a carriage, car, or steamboat, it is a positive *luxury* to be absorbed in thought.

II. Occasions will be constantly offering for getting spiritual good from something exterior to us. Communion with our own hearts will form but a small part of

our opportunity for improvement. Thus, when we behold the amazing diversities of creation—the mountain, the cataract, the boundless forest, the agitated ocean—we shall enjoy the pleasure (of which the worldly mind knows nothing) of recognizing our Father's mighty hand in all; and we shall be reminded that his power is as great as his love. Farther, we shall sometimes discover, in a fellow-traveller, a fellow-christian. This will give a new exercise to our best affections; and it may occur at a moment when such a discovery would be particularly needful and desirable. What a strange pleasure it is, to meet a beloved friend in some out-of-the-way place where we could have no such expectation! It is not an inferior satisfaction to find out a fellow-disciple, although it may be only in the features of his soul that we can recognize an acquaintance. Once more, we shall enjoy the pleasing excitement of worshipping in novel circumstances. We shall exchange our splendid and luxurious temple for one that is plain, old-fashioned, and simple, and there learn how unimportant to heart-felt devotion are the mere externals which attract our senses. Our feet may be led to some rude school-house, or upper chamber, or humble cottage, where we shall find a praying circle, and our Saviour " in the midst of them to bless them."

III. The last especial benefit we shall mention, is the same that resulted from the dispersion of the infant church, as recorded in the eighth chapter of Acts. " They that were scattered abroad, went every where, preaching the word." It is the peculiar privilege, of *going about to do good.* Brethren, when our hearts have been warmed, as we united at the monthly concert, or listened to some parting words at a farewell missionary meeting, have we not felt that it was truly a godlike embassy to carry salvation to the destitute and distant? Have we not, in the ardor of fellow-feeling, been almost

ready to embark in the same ship with those devoted soldiers of the cross, and go far hence to the Gentiles? See here an opportunity to act out our benevolent desires, and become co-workers with such brethren. In plain terms, if it please God not to send us from home as invalids, let us go as missionaries. Let us have the pleasure of feeling, when we come back, that our travelling expenses were a legitimate contribution to the great cause of christian missions; and that we have each "*supported one laborer* in the field." So doing, we shall be most likely to prosper in health, both of body and soul. We shall have the best security, under God, against the various dangers to which we may be exposed. And we shall come back (it may be for the first time) more spiritual, more animated, more fitted for usefulness than we went.

But in what particular ways can we carry out this purpose?

1. We should take with us a good supply of religious Tracts; and if it will not be too cumbrous, let us add a package of children's books, and cheap Testaments, or other volumes. They will serve as letters of introduction to some households, straitened in every thing but faith; and will afford us an excuse for entering other dwellings, where the inmates are destitute alike of the poor comforts of this life and of the solid hopes of the life to come. These little publications will be better received and appreciated in country places, than in cities and large towns; where, if they are not made too cheap, they are but too cheaply esteemed.—By all means, then, let us visit the Tract Depository before we go, and arm ourselves with a good assortment. Let us break up the useless and inglorious repose of invaluable publications resting on their shelves. Let us consider, prospectively, the poor drunkard, swearer, Sabbath-breaker, infidel, or universalist, we shall meet; and let us lay in

store some "words in season" for the encouragement and warning of fellow-christians whom we hope to find out.

2. Whenever we stay over the Sabbath, we should make it a point to *visit the Sunday-school*, if there be one It will be pleasing to the teachers, and animating to the scholars, to see a stranger taking an interest in their little institution; and in proportion to the rarity of the event, will be the strength of this good impression. In fact, the attention one inspires from the mere circumstance of his being a stranger, is a talent which he ought not to overlook, and which he may often turn to good account.

If there be no Sabbath-school, it will be well to consider whether we may not be instrumental in *establishing* one. Certainly we could not better employ the leisure of a day or two; and if, upon inquiry, the opening seem favorable in any hitherto neglected region through which we may be passing, it would be justifiable, no doubt, to arrest our travelling plans, and tarry for a brief season, on purpose to supply the destitution. Often we may find the material in such readiness that there wants nothing but the exciting cause of a visit from an active stranger to set the machine in lively and enduring motion. Your Sabbath-school, thus planted, and fostered by your after-care, may lay the foundation for a church; a result not at all unlikely or uncommon. And should it please God to crown your labors even with a moderate blessing, you will know of *one* place where you can go, when another summer rolls around, and be sure of meeting a joyful welcome.

3. Let us find our way into *the houses of the poor*. Such a visit will be an epoch in their "short and simple annals;" especially if it be made in a christian spirit. The writer is reminded of an incident related to him by a lady who made a short sojourn at a country retreat

famed for its beauteous scenery and cool breezes, and forming a great centre of attraction in warm weather. As her custom was, she called at a lowly cabin not far from the hotel, and found there an aged woman engaged about her household duties. It required only the adroitness of *kindness* to banish her timidity and surprise at receiving a visit from one entirely unknown to her, and evidently above her sphere in life. At the close of an interesting conversation she made this remark: "Madam, I have lived many years at this place, and have seen a great many people coming here to enjoy themselves; but you are *the first* one that ever entered my door."

It is too late to ask, in this age of christian activity, what *business* we have in making such visits. Certainly, it is not for the sake of flattering their feelings—to make them think more highly of themselves; nor is it to prove our powers of condescension. But, as was before observed, it is to employ our opportunity of exciting attention from the mere fact of our being *strangers;* and to make it a means of impressing their minds with the truths necessary to their salvation. Our blessed Master remarked how much more he was noticed and listened to in strange places than at home. We can present Tracts to them; we can comfort their sick; we can unite with them in prayer; we can tell them of the progress of religion where we came from, and in all parts of the earth; in fine, we can give them more matter to think about, and profitably too, in an hour's conversation, than they would perhaps collect in a month with their scanty opportunities.

After all, it is but a few hints we can offer on this comprehensive subject. The heart that really intends to keep its covenant with the Redeemer will imagine many ways and means for doing good. We have only to add

one remark to justify the ground assumed—that the christian tourist enjoys a *peculiar* benefit, in his opportunity for blessing others. The peculiarity is found in these two points: first, that the traveller who is *not* a christian will only have the gratification of self in view, and will scout the idea of taking an excursion for any other end; the other is, that there is an *enlarging of the sphere of effort* for the child of God, making him feel that he is a laborer not only for his own corner, but for the world of mankind, as far abroad as Divine Providence may send him. If the arch-fiend finds it his policy to *go about*, seeking whom he may devour, there must be a peculiar necessity of following in his wake, to undo his wicked work.

Fellow-christian, you have been kind enough to accompany the writer thus far; come now with me, and let us, by a stretch of imagination, place ourselves upon some lofty watch-tower, where we can see our great cities, from Boston to New Orleans, sending forth their inhabitants in crowds to enjoy the refreshment of a summer trip. Amongst them let us particularly observe our brethren—those few sheep, who reckon by scores, amongst the thousands. In former times they have borne the reproach, that when abroad they cannot easily be distinguished from the world. Now let us mark the difference. They are going, indeed, in quest of enjoyment; but it is a generous, not a selfish gratification that they seek. They go for health; they find it in forgetting their ailments, and losing them unconsciously by the roadside, while doing good to others. They go for relaxation; but it is from the iron cares of worldly business, and not from pious zeal. They go to carry a revival with them; to scatter, and yet increase; to leave a blessing, and to bring one back. Let us go down and join them in bearing the precious seed; and shall we not "return again, bringing our sheaves with us?"

No. 410.

MEMOIR

OF

ANNA MARY ADAMS.

A MEMBER OF THE SOCIETY OF FRIENDS.

In this memoir of a beloved child, we aim not to eulogize her personal merits, closely as they entwined her in our affections; but desire that her brief history may illustrate the unsatisfying nature of earthly pursuits, the serious importance of vital religion, and that it may open to the view of some that complete redemption, which, as she proved, can only be obtained through the atoning merits of a crucified and risen *Saviour*. May her deep conflicts, her ardent supplications, and victory obtained over death and sin, teach survivors the preparation necessary to an admittance into that kingdom where no impurity can enter.

She was born at M——, Ulster Co. N. Y. in 1813, and her delicate constitution subjected her to repeated attacks of severe illness in early life. As maturer years advanced, her health improved; but at the age of 21, there appeared some disposition to a cough, from which she was never permanently relieved.

In the spring of 1837, that disease which was inwoven with her constitution again displayed itself in an inflammatory form, and was at length followed by expectoration of blood. These symptoms led her to feel that her days were numbered, and that the period of her dissolution could not be very remote: the view of which awakened her to a sense of the value of the intervening moments; but she evinced no disposition to murmur at the dispensations of Providence, knowing that they were ordered in wisdom, and that patient resignation was the proper disposition in which to receive them.

Relief, however, was obtained, and it was not until about the 25th of the 1st month, 1838, that we again called a physician. She was then confined to her room, and was the subject of much bodily as well as mental suffering; yet she endured all without complaining, even

though she spent many hours of darkness in tearful solicitude for her future well-being.

She lingered thus for several months, and on the 22nd of 10th month, when the disease assumed a more formidable aspect, and her debility increased to an almost insupportable degree, relinquished the hope of recovery. On the morning of the 23d, she proposed to me the serious inquiry, "Dost thou think that I shall get well?" Without waiting for a reply, she said, "I think I shall not get well, but shall die." I expressed the hope that she might be prepared for all the will of God concerning her. She responded, "I hope so too!" "and, dear mother, do not leave me, but stay and pray for me, that I may go triumphantly home to heaven, giving the glory to God." Her mental exercises during that day evinced close searching of heart, and as I was reading for her in the 68th Psalm of the safety of God's people, she exclaimed with animation, "Mother, I hope that will be my case." I expressed a wish in unison with hers. Towards evening she was requested to take a little nourishment, which she declined; and, upon my repeating the request to take a little bread, she answered, "No, mother; no more bread, until I eat it new in the *kingdom of heaven*."

From that time her conflict was great; and so potent were the wiles of the enemy, that for several hours she felt as though she was abandoned to his power; insomuch that she remarked that she could not think a good thought; and amidst her struggles against his influence, she would sometimes exclaim, "O! that enemy of my soul's peace, how he troubles me!" I endeavored to encourage her by displaying the mercy of the promises, all of which she heard with attention, and appeared anxious to catch each word.

She manifested much pleasure in listening to the reading of the Holy Scriptures, the contents of which afforded consolation amidst the severity of suffering in which she seemed involved: and, indeed, she requested the perusal of no other book, feeling that they alone contained the precepts of a compassionate Redeemer for his erring children.

A relative, whom she seemed pleased to see, called upon her. She exhorted him so to live as to rejoin her in heaven, if she should be so happy as to arrive there. When her physician called to see her, she said to him, "Thou hast come too late!" and solemnly exhorted him to prepare to meet her in a future state of existence, and not defer that preparation until laid on a bed of sickness, for then he would find it sufficient to endure his bodily pains; but added, with emphasis, those beautiful lines,

"Jesus can make a dying bed
"Feel soft as downy pillows are:
"While on his breast I lean my head,
"And breathe my life out sweetly there."

After giving much pertinent and weighty counsel to those about her, she desired me to read for her: which being done, her attention was particularly arrested by that passage in Isaiah, "A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth." She requested my views of its meaning, which when given in a conversation on the majestic theme of salvation through the mediation and atoning merits of a crucified Redeemer, she seemed convinced that it had a particular allusion to her state; yet, in the overwhelming consciousness of her own worthlessness, she exclaimed: "Can it be possible that there is mercy for such a sinner as I am!" Again she requested me to pray with her, which, feeling happy to do, I knelt by her bed-side and united my intercessions with hers, earnestly imploring that her spirit might find access through the pearly gates, and be clad in the white robe of righteousness, which is the vesture of the saints. She expressed some relief; but repeatedly exclaimed with emphasis, "O! the pearly gates! O, the white robe!" and added, "Happy conflict when it is over; but can it be possible that I shall ever attain to it?" and frequently was she engaged in ardent supplications, though her gracious Redeemer still in some degree veiled his countenance from her.

As night advanced, her sufferings and conflicts continued; and apprehending that her end was near, her father and myself were called, and she expressed a wish to have us around her in this hour of trial. I endeavored to comfort her by an allusion to the preservation of ancient Israel in the wilderness, and the all-supporting hand that divided the waters of Jordan, and led them safely through; and requested her to understand the illustration as applicable to her own condition. She assented. I then desired her to keep her feet firm through faith, to fix her eye on the Divine and merciful Redeemer, and to reap encouragement from the promises, repeating at the same time those consoling passages: "When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff, they comfort me." When she heard these words, she ejaculated, "O gracious God, be near and support me in the very bottom of Jordan; quench the violence of fire, and be with me through the valley and shadow of death; for thou hast promised that thou wilt never leave nor forsake me!"

Still her spirit was tossed by conflicting doubts and fears, and in the midst of her mental agony she desired me to inquire of her father, who had retired, whether he believed there was any mercy for her; and again she wished me to ask him if he thought that God would accept such a wretch as she. Upon his replying that he could not question her acceptance with God, she appeared encouraged to a perseverance in earnest intercessions for mercy and forgiveness, which she continued almost without intermission. After a short pause, she said, and more than once repeated, "Dear mother, I see Jesus hanging on the cross, and the blood trickling down for poor sinners;" and then exclaimed, "Oh, for one drop of that precious blood, to cleanse my immortal soul and fit it for the realms of peace!" Her nurse, fearing that her exertions would exceed her strength, desired her

to seek repose. She replied that she dared not sleep, lest she should lose the blissful vision. When I desired her to persevere, and let the fire burn, she answered, "Yes, let the fire burn and do its office." These and other consoling evidences of the regard of her heavenly Father tended to animate her drooping spirits, and fix her reliance on the power and mediatorial offices of her bleeding Saviour, whose mercy she had already proved in his dealings towards her.

Fourth day morning she was comfortable in mind, though she had not yet the assurance which she so ardently desired, of "the establishment of her feet on the Rock of Ages." And for the attainment of this object, she continued fervent in supplication, scarcely allowing repose to her exhausted frame. In a conversation which followed, respecting the events of her past life, she alluded to some degree of censure she had received, signifying that on her dying bed, and in the presence of God, she could declare her innocence; and adding, "I wish my dying love given to them; and tell them that I forgive and exhort them to repent and prepare to die, that they may meet me in heaven."

Thus she sought reconciliation with her heavenly Father, craving for others that spirit of forgiveness which her merciful Saviour had extended to her. A happy composure of spirit succeeded, which remained during the day; and in this peaceful frame of mind those beautiful and comprehensive lines of the pious Watts were applicable to her condition.

"Yet, gracious God! amid these storms of nature,
"Thine eyes behold a sweet and sacred calm
"Reign through the realms of conscience: all within
"Lies peaceful, all composed. 'Tis wond'rous grace
"Keeps off thy terrors from this humble bosom:
"Though stained with sin and follies, yet serene
"In penitential peace and cheerful hope,
"Sprinkled and guarded with atoning blood.
"Thy vital smiles amidst this desolation,
"Like heavenly sunbeams hid behind the clouds,
"Break out in happy moments, with bright radiance
"Cleaving the gloom; the fair celestial light
"Softens and gilds the horrors of the storm,
"And richest cordials to the heart conveys."

With great composure she divided her clothes, books, &c. amongst her relatives and friends, frequently raising her hands and eyes in silent devotion. Two of her friends calling to see her, she requested them to pray that her spirit might have an easy transition to its heavenly home. At evening, being much distressed, she again interceded for strength, "Gracious God, be near and support me in my deep afflictions; thou hast promised to go with me through the valley and shadow of death—O! thou beloved of my soul, thou knowest that I long to depart and be with *Christ!*"

She passed the night in much suffering and frequent intercessions, recounting the goodness of her God, and giving thanks for his long forbearance, saying, "If he had cut me off in my sins, Oh! where should I have been! but now I can adopt the language of the Psalmist, and say, 'the Lord is my Shepherd, I shall not want;' 'blessed be his glorious name.'" She seemed grateful for every pain, blessing the Lord that in the midst of suffering he had diffused the brightness of his countenance upon her whilst in the land of the living.

Fifth day morning, her strength was much prostrated, though her ardor remained unabated; and when her father strove to comfort her by reminding her of her past obedience and respect to her parents, she replied, "Dear father, do not tell me that I have ever done any thing good; I have been very remiss, have departed from plainness, have attended parties when I knew better, and by my sins I have pierced my soul with many sorrows." During the day, three of her brothers and a sister-in-law came to see her, whom she met with admirable composure, desiring them to restrain their grief, lest it should disturb her serenity, while her tranquil movements and tearless eye bespoke her resignation to the divine will.

At another time she exclaimed with rapture, "Dear mother, I rejoice to tell thee that all is light and peace;" adding, "I am ready to depart and be with Christ, and am only waiting the Lord's time." I desired directions respecting her grave-clothes, to which she seemed quite indifferent. Upon my mentioning the probability of her

having a choice, she replied with a pleasant look, "Dear mother, it is no matter about the poor body, but the precious soul,—that's all," repeating with emphasis, "that's all!" She only desired her clothes made plain.

She took leave of us all in the most touching manner, imparting excellent counsel to all about her; her heart seemed replete with universal love; and she desired her dying love remembered to all her absent friends. She several times spoke of the solemnities of the hour of death, saying that she had often contemplated the scene as she believed it would appear in her last moments, and then expressed the fear that she should shrink at the prospect of the narrow sea; and desired our prayers for her easy passage, repeating with earnestness, "Dear mother, pray for me, that I may be supported in the hour of death!"

A little after, she said: "Oh! I long to depart and be with Christ. Come, Lord Jesus, come quickly, and take me to thyself; thou knowest that I love thee!" She frequently clasped her hands in ardent devotion, saying, "Glory! glory! glory!" and asked if we did not think her dying. When she found we did not, she evinced patient resignation to the will of God.

About 3 o'clock on the following morning it appeared evident to those around her that her spirit was about to take its final leave of earth; and when the family was called, and stood around her, she raised her voice in an angelic strain, repeating, "Glory to God! I am now going home to Jesus! Glory to God!" adding, "whilst you are toiling here on earth, I shall be praising my Redeemer;" "you all know what to do as well as I can tell you."

A little after she said, "Is this dying?" Her father replied, "Yes, dear daughter, this is dying!" She continued, "Am I not almost over?" "Come, Lord Jesus, come quickly, and take me to thyself." "Heavenly Father, thou knowest that I love thee." When her expiring strength seemed to forbid her speaking, she repeatedly ejaculated, "Glory! glory! glory!" and thrice whilst the lamp of life seemed near extinguished, she raised her own trembling hands and closed her eyes;

soon after which she audibly uttered, "Alpha and Omega," and then without sigh or struggle, on the 26th of 10th month, 1838, about 7 o'clock A. M. in the 26th year of her age, quietly sunk to rest in the arms of that Saviour in whom she trusted.

Thus we were called to part with one whose opening prospects bade fair for the enjoyment of life. Surrounded by the most endearing ties of parental and relative affection, and united to a large circle of friends and acquaintances, she felt that it was no easy attainment to disengage her affections from earth, and secure the protection of a Mediator who has personally vanquished, in all its forms, that bane of life which has been emphatically called "the sting of death."

And though for the trial of her faith and patience her Saviour saw fit to veil his face, and appear to her trembling spirit as he did to ancient Israel in the thunderings of Sinai, yet when he had sufficiently proved her constancy, he whispered "peace" to the winds, and bade the waves of sorrow cease. It was then that her heart melted in pity for those who are strenuously rejecting the offers of redeeming love, and are reposing their trust in the towers of an empty profession, without considering that there is but one "Door" by which they can have access to the Father, and an admission into the gates of paradise. And it was then that she so ardently desired that they might seek the knowledge requisite to their eternal happiness, and secure the approbation of heaven, ere the visitations from on high had ceased, and the sun of their existence set in the darkness of eternal night. She spent her dying breath in exhortations to seek Him who never "said to the seed of Jacob, seek ye me in vain."

Let us be consoled with the evidence that our loss is her eternal gain, and that by a patient continuance in well-doing we shall, ere long, reap the reward, if we faint not, and partake with her the joys of that rest into which she has entered but a little before us; and may we ascribe all praise to whom it is due, even honor and glory to the Lord God, and the Lamb for ever.

PUBLISHED BY THE AMERICAN TRACT SOCIETY.

THE FIRST PRAYER IN THE FAMILY.

In S——, about twenty-five years ago, was the father of an interesting family, who, by a blessing on his well-directed endeavors, had become one of the most prosperous of the enterprising yeomanry of New England. He was a man of public spirit, supporting the institutions of learning and religion; presenting himself with his numerous family regularly in the house of God; a good citizen, and with no stain upon his reputation; but the prospects of himself and his family for eternity he did not consider.

When he was a little more than fifty, finding that his neighbors were much interested in religious meetings then held, he one evening was induced to attend. "*Pray without ceasing*," was the subject of discourse; and after showing its reasonableness, and the encouragements to the duty, the preacher, in a strain of earnest entreaty, said, "There is an impenitent sinner here to-night. I will describe him. He arose in the morning and did not pray. He has asked no blessing for his own soul, or for his friends to-day. He has come to this meeting, but he has not prayed that it might be blessed to his own soul. O, if he should ever become a good man, the first record respecting him would be, '*behold, he prayeth.*'"

Plain, unadorned, as were the matter and the manner of the speaker, they deeply affected this man. He thought himself singled out, and that every word was for him. His prayerless life troubled him. Why he had lived so, when the Bible was so plain on the subject, and the duty so reasonable, and the way so easy, he could not tell. He at once determined to try. Before he reached his home, though the earth was covered with snow, and the wind blowing, he knelt, in a retired place, and attempted to call upon God for mercy.

It was new and strange business for him to pray. The attempt taught him useful lessons respecting the condition of his heart. He found there were evils there which he had never imagined. More than once previous

to reaching home, he attempted to ask *pardon* for his past life, and *help* for time to come. But there seemed to be a wall of sin between him and his Maker. For some days he tried to make himself better and learn to pray; but like Bunyan's pilgrim in the slough of despond, the more he struggled the deeper he sunk.

After various expedients, in reading, in fasting, and trying to pray, he at length came to the conclusion that it was too late for him—that he had sinned beyond the limit of mercy. With this impression, he went one day into his barn, and engaged in his work with his mind very much dejected. He was threshing wheat, and meditating upon his lost condition, his wasted years, his having cast off the fear of God, and restrained prayer. He thought that he was having all his good things in this life. While he in heaviness was thus reflecting upon his sins, the text, "My son, give me thine heart," occurred to him. Can it be, that God makes such a requisition as this? He knows what a heart I have, how hard, how polluted, how unfit for life, or for death, and yet he says, "Give me thine heart." What can he want of my heart. He wants it to make it good, to create it anew, to wash it in the blood of Christ, and make it a temple meet for the residence of his Spirit. "I dropped my flail," said he, "and prostrating myself upon the straw, I said, O Lord, if thou canst accept of such a heart as mine, here it is. I give myself, just as I am, a poor, vile sinner."

So wonderful did the plan of salvation now appear to him, so new, so suited to the condition of the *lost*, that it seemed to him he had spent all his life in the dark, and he was affected to tears that nobody had ever explained to him the way of salvation. But even after this, some days passed before he informed his wife and children of any change in his feelings.

It was very soon impressed upon his mind that he must *pray in his family*. Here was a great struggle. His children were now from twelve to twenty years of age, and the older ones much better educated than himself. They had been abroad to the best schools, while from his neglected youth his mind was but little cultivated. He was naturally diffident, and the tempter now

made violent assaults upon that amiable trait in his character. His children conversed respecting grammar and rhetoric, and the elegancies of refined conversation, with occasional criticisms upon the language and pronunciation in common use. How could he pray before them?

Many days passed, and his mental agony increased. At times duty seemed plain, and then again his want of qualifications seemed more plain. He resolved that he would commence family prayer on a given day. The period arrived, but company was present, and his plans were defeated. It was then postponed to another, but difficulties only increased. These conflicts were, to this time, shut up in his own bosom, he had not disclosed them even to his wife. From reason and revelation it seemed plainly his duty to pray with his family, and he had fearful apprehensions lest *his* should be found among the "families that call not on His name."

One Sabbath he was determined that he would make a beginning. He thought it would be a good time, and endeavored to store his mind with expressions and passages of Scripture, and petitions he heard in the sanctuary, and hoped that he might succeed. The evening was passing away, his children one after another retired, and he and his wife were left together. Then, for the first time, he disclosed to her the trial which agitated his bosom. He proposed to pray with her. He arose, took his position by his chair, and said, "Our Father which art in heaven."—It was the first exclamation that ever fell from his lips, as a social address to the object of worship. He repeated it again. Not another word did he say. He still stood in the attitude of devotion; it seemed to him as though his mind went out—such a darkness came over him. He burst into a flood of tears, and sat down. His wife wept with him. It was a moment of torturing anguish. His wife retired, and he took the Bible. In his reading, he came to this passage, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." The thought occurred to him, that he must pray in secret for aid to pray in his

family. This was the meaning of "*reward thee openly.*" He had been reading and meditating, and seeking qualifications to lead his family devotions, but he had not made it a subject of special prayer in his closet, that he might be enabled to pray in his family.

He knelt at once and spread before "his Father, who seeth in secret," his desires. The dark cloud seemed to break away. God could help him, though so weak in himself. The next morning, before engaging in any other service, he hastened to his closet and earnestly plead for aid in conducting his family devotions. He came from that retirement, and asked all his children to be assembled. He said first to his wife, "I have a confession to make to you, you have never heard me pray. I have lived fifty years and have never prayed in my family." Addressing his children, he said, "Will you forgive your father for neglecting to pray with you. I am verily guilty, for I ought to have prayed with you from your earliest infancy. God has required it, and it is a most reasonable duty. Will you forgive me?" He then took the Bible and read the fifty-first Psalm. "Have mercy upon me, O God, according to the multitude of thy tender mercies, blot out my transgressions," &c. He then said, "Let us pray to God, that he may forgive us."

In speaking of that hour, he said, "How delightful it seemed to come to God with my family. I could have prayed all day. I never loved my wife and children so well before. I thought of them as immortal beings. That they had souls seemed a new consideration to me, and from that moment I had not only a new degree of happiness in my family, but a new and more interesting kind of enjoyment than ever before." In relating this to the writer, some years afterwards, he remarked, "I have ever since, in my prayers in the closet, asked for help to pray in my family."

Some happy years passed over that household, and the father went to join the blessed "dead that die in the Lord."

PUBLISHED BY THE AMERICAN TRACT SOCIETY.

No. 412.

THE SINNER CONDEMNED ALREADY.

That such as die without repentance will not be able to stand in the judgment, is denied by few who receive the Bible as a revelation from God. Many who cannot be persuaded to forsake their sins, are yet free to acknowledge, that if they continue in their present condition until death, they will be doomed to hopeless misery. So the Bible every where teaches. "The ungodly shall not stand in the judgment." "Who shall be punished with everlasting destruction." The word of God indeed inculcates all this most plainly, and in every form of expression.

But it teaches more. It not merely declares what *shall be*, when the judgment is set and the books are opened. It anticipates the decisions of the final day, and pronounces sentence of condemnation even *now*, upon every unbelieving and impenitent sinner. It pronounces him guilty, and tells him plainly, that the wrath of God, as a mighty mountain, rests upon his soul in the present world, before he has had a hearing at the grand assizes. "He that believeth not is *condemned already*." These are the words of Him to whom all judgment is committed.

The state of the sinner is not that of one who is merely *suspected* of crime, but whose guilt has not been established. Nor is it that of one who is *arraigned*, awaiting the investigation, which may ascertain his criminality and consign him to punishment, or may establish his innocence and send him back to freedom. Before one thus arraigned can be sentenced, witnesses must be summoned, testimony in his favor must be heard, and his guilt be incontrovertibly proved. But in this light, unrepenting sinner, the Bible does not contemplate *you*. You are already arraigned and *convicted*. The *sentence* of condemnation *has gone forth* from the lips of Him who is to be the judge of the world: "Cursed is every

one that continueth not in all things written in the book of the law to do them."

Look again at the nature of that deliverance which *believers* are said to experience. "There is therefore now *no condemnation* to them which are in Christ Jesus." "Christ hath redeemed us from the curse of the law, being made a curse for us." The state of the believer before his deliverance was that of condemnation. There is no admission of his innocence. On the contrary, the act of pardon itself assumes his guilt. It tells him unequivocally, that without forgiveness he is undone, and that "the wrath of God abideth on him." Whilst it lays him under everlasting obligations of gratitude to Christ, it gives him a more vivid impression of that obligation, by reminding him, that without it there is nothing before him but a "fearful looking for of judgment and fiery indignation." God's system of grace abates nothing from the fearfulness of the unpardoned sinner's condition. Whatever is true of those who are *in Christ Jesus*, it is not true of you who have slighted the Saviour, that you are free from condemnation; no, the frowning eye of God is upon you, as a criminal. On the list of the condemned, you are reserved for the officer of justice, to be led forth, at the time appointed, to execution.

O sinner, how appalling is your situation! You have not even the poor alleviation of looking forward to the close of a protracted life, before the sentence can be executed upon you. When the convicted criminal has received his sentence from the lips of the judge, no principle of justice is violated, though he be carried *at once* from the place of trial to the place of execution. It is true, in christian communities, some delay of days, or weeks, is usually allotted to the criminal after he is doomed to death. But this is the mercy of the court. No claim of justice can be set up. Justice has condemned him to death. How then can it plead for delay? And what should hinder the immediate execution of the sentence upon the transgressor of God's law? His guilt is no longer to be ascertained. The crime is fastened

upon him. Yes, sinner, and that sentence *is executed* in thousands of cases suddenly. No sickness admonishes of approaching death. The convicted criminal may be full of life and gayety, executing his plans of business or pleasure, when lo! the death-warrant grates upon his ear. He is claimed as a victim. The justice he has outraged can no longer sleep.

Such is the *sudden death* of a sinner. It is an *execution.* It is not the kind, the sudden summoning away to his rest of the christian, worn out in the service of his Master. To the christian death is infinite gain, whether he come to his grave after protracted sickness or by a flash of lightning. Whenever and however his spirit is separated from the body, it is "present with the Lord." It is but escaping unexpectedly from his sins—an early victory granted him by his gracious Lord, before he could hope to find the notes of triumph breaking from his lips. But how different is it to the condemned sinner! He has lived by indulgence. The hand of justice has been stayed. His sudden removal terminates the period of forbearance, and executes upon him the sentence. Such an event may fill us with alarm, but it is no mystery. It is not a reversal of the righteous order of trial and then execution, but a carrying out of the principles of justice already pronounced. The only mystery is, that sentence against his evil deeds has not been executed more speedily, that his sins have not sooner brought upon him exemplary punishment.

But let me not be thought to awaken groundless forebodings of wrath to come. Do I utter notes of alarm, it is that the sinner may be aroused from his slumbers and hasten his escape. And, blessed be God, there is a way of escape. Yes, though a prisoner under sentence of death, you are "a prisoner of hope." The sentence which binds you to death is not irreversible.

True, you cannot look to a higher tribunal, or hope that the claims of the law will be disregarded. Neither of these is possible. Your guilt has been established, and the law which condemns you is holy, and just, and good. Yet you may escape through the door of *forgive-*

ness. God has provided a way by which the penitent and believing sinner may be pardoned—even by "the death of his Son." There is forgiveness with God, "being justified freely by his grace through the redemption that is in Christ Jesus." He became a curse for men, that he might deliver them that were under the curse. To give the sinner, under sentence of death, an opportunity to avail himself of the provisions of the Gospel, he is suffered to live. Year after year of forbearance is allotted him. The criminal convicted and sentenced at a human tribunal, is yet allowed the opportunity to *apply*, if he pleases, to the supreme authority. So may you now approach the Executive of the universe for pardon. And what is more, *not one* who went humbly to him, pleading the merits of Christ, was ever rejected.

But what would you think of the hardened wretch who in sullen silence awaits the execution of his sentence, and suffers days and weeks of his reprieve to pass away without suing for pardon? Would you not cry out against such infatuation? And what less than this is your own slumbering over the fearful doom that awaits you? Do you imagine that the day of execution will *never* overtake you? Not so, the time of your reprieve has its limit. The very day on which you have entered may bring it to a close. At the longest, it will *soon* be ended. Think you the violated law will relinquish its victim? No. There is but one way of escaping its penalty, and that is by *faith in a crucified Saviour.* O bestir yourself. Seek forgiveness while you may.

"So shall that curse remove,
"By which the Saviour bled;
"And the last awful day shall pour
"Its blessings on your head."

Delay a little longer, and the day of mercy will be over The death-warrant will be in the hands of the officer, and while you dream of peace, sudden destruction will come upon you, and you cannot escape.

PUBLISHED BY THE AMERICAN TRACT SOCIETY.

THE

RUSSIAN NURSE.

The imperial city of St. Petersburg is one of the most magnificent in the world. Its spacious streets, and gilded spires, and numerous palaces, have a most imposing effect on strangers. The population is upwards of three hundred thousand. I lived among them thirteen years, and received nothing but kindness from every class of the community. People from the four quarters of the world come and settle there; some for pleasure and others for trade; and it is a pleasing sight to see, on a fine day at one of the fashionable promenades, people of every color and clime dressed in the costume of their native countries.

Almost every family keeps a crowd of servants: now and then you see a Tartar coachman, or hear of a Flemish cook; but the persons employed are chiefly Russian peasants, who come to the metropolis from all parts of the empire, in hope of getting higher wages than they can earn at home. Among them was

The Russian Nurse.

Her name was Erena. We first became acquainted with her in the beginning of 1827. She called at my house one day and inquired for my wife; and when she saw her, she curtsied, and said, "I have heard that you want a nurse. I should like to live with you. I can bring a good character, and I am not afraid of work." Her appearance was much in her favor. She was an intelligent, clever-looking girl. Her dress was plain and neat. My wife engaged her, and she came almost immediately, and all went on well until Ash-Wednesday. This is the first day of Lent, and then begins the long fast, which many of the Greek church observe as if it secured the salvation of their souls. Besides rigid fasting, they go to church two or three times daily, and, in "Passion-week," many of them go there four times a day

Erena was a strict observer of the Greek ceremonies, and she was determined to perform them. Her mistress spoke to her of the impropriety of going out so often, but she replied, "Do you wish me to lose my soul, ma'am?" "No," was the answer; "far from it: I wish your soul to be saved; but your fasting, praying, and going to church will not save your soul. There must be something more than all this. The Lord Jesus Christ is the Saviour of sinners, and it is by faith in him alone that sinners are saved." "Ah," said she, "that is your religion, but I have been taught differently, and I must attend to my own religion."

Frequent conversations to the same effect took place, until my wife said to me, "I think we shall be obliged to part with Erena, she is so superstitious." I said, "The poor girl is ignorant. Try to throw a little light into her mind, and then the superstitions will drop off like the leaves in the autumn: there will be nothing to hold them." The next day her mistress said to her, "Erena, I wish to teach you to read: would you like to learn?" "Oh yes, ma'am, I should be delighted to learn." So the work of education commenced; and, in the course of a few weeks, she could make out an easy lesson very well. Then she was supplied with a Russian Testament, which she studied diligently whenever she had a little leisure. She has told us since, that from the first day she came to live with us, she was very observant about our religion, and that she was much struck with our family worship. She saw the propriety of it, and often felt it deeply, though she could not then understand a word we said. These things were all new to her. She had never lived in a house where there was family prayer before; but God was thus about to prepare her mind for the great change which she was soon to experience.

That "great change" evidently took place on the Lord's day, and in the following manner:—When we went to chapel her mistress left Erena in charge of our children, and said to her, "I recommend you, Erena, to read the tenth chapter of the Acts of the Apostles." "Very well," she replied. This excited her curiosity: "What can there be in the tenth chapter of the Acts?" and she soon began to read. As she proceeded, she

found that Cornelius fasted, and prayed, and gave alms. "Ah, this is delightful," she thought. "This man was of our religion; he kept the fast." But when she found that an angel was sent to him to tell him what he must do, this staggered her. She was astonished, and seemed disappointed; and on our return home, she came to her instructress, and with an inquiring countenance said, "I wish you would explain this to me, ma'am; I don't understand it. Here is a very good man who kept the fast, and prayed to God, and gave alms; but that was not enough: now why was it not enough? I never was taught to do any thing more. Tell me, why was the angel sent to him?" Her mistress cautiously avoided saying any thing that would appear like an attack upon her religion, but answered, "Do you think God would send an angel to you, or to us, or to any other person, unless some important end was to be answered by it?" "Ah," said she, "I did not think of that." "Very well, then; read the chapter through, and examine every verse, and you will find out why the angel was sent to him."

She returned to her room and read the chapter attentively, until she came to that beautiful verse where Peter says of Christ, "To Him give all the prophets witness, that through his name *whosoever believeth in him* shall receive remission of sins." This was enough. "God, who commanded the light to shine out of darkness, shone into her heart, to give her the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6. The scales fell from her eyes, and she saw in a moment the way of salvation. She could read no more. She arose, and running to her mistress, clasped her hands and exclaimed, "Oh, ma'am, now I see it! now I see it! now I see it! It was not by fasting that he was to be saved; not by praying that he was to be saved; not by giving alms that he was to be saved; but by *believing on the Son of God.* Now I see it!" and from that day the change was glorious. She became one of the most active and devoted, and, perhaps, useful young Christians that we had ever seen.

Now permit me to allude to some of her endeavors to do good. About a year after her conversion, a cir-

cumstance occurred which afforded her continual opportunities for explaining God's method of saving sinners to persons whom she had never seen before. I began to be extensively employed in circulating the Scriptures, and religious books, and Tracts. This brought multitudes of people about us. Some days our house was like a fair—not "Vanity fair," but crowds of people came for books; and there was scarcely a person who came, to whom she could speak, but she would in simple, striking language show them how God can "be just," and yet "the Justifier of him which believeth in Jesus." Rom. 3:26. She spoke the German, and Finnish, and Russian languages, and thus she had ample scope for gratifying the desires of her heart; nor did she ever appear so happy as when she could get the ear of a poor sinner to listen to the words of eternal life.

One striking instance of her usefulness must not be passed over; and I hope that every one who reads or hears it may be encouraged to attempt great things. A hawker called at my house to sell his wares, when she inquired, "Have you a New Testament, brother?" "No," said the man; "a Testament would be of no use to me." "Why?" "Because I cannot read." "Ah, but it might be of use to you though you cannot read." "How?" said the hawker. "Perhaps some of your family can read." "Yes, I did not think of that; my brother has two boys at school who can read." "Well, then, buy a Testament, and let the boys read to your poor old father, that he may hear something about the Lord Jesus Christ before he dies." The man bought it, and as he was going away, she said to him, "Where do you live?" "I am a thousand versts from home," he replied, "but at present I live in a lodging-house." "Are there many lodgers besides you?" "Yes, many." "Perhaps some of them can read." "I do not know. I never saw a book among them." So he departed, and we saw him no more until the winter commenced, when thousands of the laboring classes go back into the interior to their families. And now the hawker made his appearance again, and said to my wife, "Will you please to let me have a copy of every book you have in the house?" "That is a large order, friend; what are you going to do with so many books?" "You

would not ask that question, ma'am, if you knew what good that New Testament has done which Erena recommended to me in the spring." "What good has it done? I should like to hear." "Before I bought that book it was the custom with many of the lodgers to go out into the city after supper, and come home at midnight drunk, while others were playing at cards at home; but as soon as I showed them the New Testament, one said, 'I can read;' and another said, 'I can read;' and a third said, 'I can read;' so they took it by turns, and read chapter after chapter. This excited a deep interest, and the drunkards forsook their glass and the gamblers their cards; and there are neither drunkards nor card-players in our lodging now, ma'am. They hear two or three chapters, and then lie down to sleep. And as these men are returning to their families, they wish to take home a copy of that book which has been so beneficial to themselves."

Who could help exclaiming, on hearing this, "Surely the Lord hath done great things, whereof we are glad!" Psa. 126: 3. Here were vices forsaken; sinners reformed; the Scriptures circulated; many copies of the holy book going to villages where it had never been seen before. Oh what pleasure can be so great as that connected with doing good to souls!

But some may say, "It is not in my power to imitate such an example, for I have not the opportunity." True; it may be so: but there are several things in which you may imitate her.

1. Her endeavor to *do good to those in the same condition in life.* Her kind and winning manner had a happy effect on young people. It was irresistible. They appeared as if held by a charm while she spoke to them about their souls. Take the following as a specimen:

A family near us had many domestics. One of them came to my door on a Sabbath evening, when Erena was sitting in the porch reading the Gospel of John. "Come in," said the devout reader. "Be seated. Would you like to hear a portion of God's holy word?" "Oh, yes, by all means—proceed." The place of the Scripture which she read was this: "The hour cometh, and now

is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth. The woman saith unto him, I know that Messias cometh, who is called Christ; when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am He. The woman then left her water-pot, and went her way into the city, and saith to the men, Come, see a man which told me all things that ever I did: is not this the Christ? Then they went out of the city and came unto him." John, 4: 23–26, 28–30. "Delightful," said the visiter, "Pray stop a moment, and I will go and call my fellow-servants. I think they will rejoice to hear it, for surely they have never heard such things since they were born." She then arose and ran and called them, and brought three of them with her, and the same chapter was read again, accompanied by many solemn remarks on the state of unconverted sinners, and the suitableness and all-sufficiency of Jesus to save all that come unto God by him. Erena also urged on them the necessity of coming to Christ immediately, as every effort to get to heaven in any other way would be of no avail. These remarks were delivered with peculiar emotion, and frequently watered with her tears, and her hearers were as much affected as she was. They wept profusely; and when the chapter was finished, they departed, acknowledging with gratitude the pleasure they had enjoyed from hearing words which they had never heard before.

The mistress of Erena listened with great delight to a part of these proceedings, and when she saw the visiters, the tears were still glistening in their eyes. It ought to be noticed, that none of these four young women were able to read, and it is more than probable that they had lived until that day without hearing a chapter in a language which they could understand. But now the seal was loosed, and the book was opened, and the blessed Saviour seemed to be speaking to them. One of these young women afterwards came to my wife for a New Testament, and "The Dairyman's Daughter," and "The Young Cottager," in the Russian language, to send to her brother, who could read, and who lived several

hundred miles off. On receiving these precious treasures, her heart seemed to swell with ecstacy. She pressed them to her bosom, and kissed the hand from which she received them. Had some cold-hearted professor, some neglecter of his Bible witnessed this scene, he would have felt it as a dagger to his conscience. And could the lovers of the Bible have witnessed it, they would have felt a joy similar to that which angels feel when a sinner is brought to repentance.

2. We had constant proofs of her *fidelity and her desire to please us*, especially in the care which she took of our dear children. We could leave them without any anxiety if Erena was there. We had no fears that they would be neglected, or that any thing improper would be taught them in her presence. When that dreadful scourge, the cholera, visited St. Petersburg, it pleased God to send it to my house, and by it to remove two of our sons. My wife also was in a perilous condition, and I was attacked; and now it was that the religion of the nurse shone most brightly in her tenderness, watchfulness, prayerfulness, diligence, and untiring efforts to serve us. Indeed she was like a sister to us; and now we had a rich reward for all the pains which had been taken to lead her to the Saviour. We had a man-servant, but he was frightened and ran away. We had a cook, but she was supposed to be dying. Our chief support was our nurse. Many kind friends came by turns to help us; but Erena was always there, until our children were put into the silent grave and we began to recover. Then she was attacked also; but even then she seemed almost to forget herself in her anxiety about us. I have often thought if masters and mistresses knew what a blessing this young woman was to my family, much more would be done to promote the piety of their households than has yet been attempted.

3. You can imitate her *love to her relatives*. Amidst all her attempts to do good to strangers, she was not unmindful of her connections. They had the first claim, and she met it. We have often known her leave herself without a rouble in order to send a few comforts to her aged mother; and these were always accompanied with some good books and a pressing letter on the subject

of salvation. Nor was this labor in vain. We had every reason to believe that God blessed her pious solicitude in the genuine conversion of her mother. Not long before we left Russia, she came to visit her daughter; and that she might have frequent opportunities of conversing with her, we asked the old woman to stop a few weeks at our house. While she was with us, she fell sick and died; and it was particularly gratifying to us to witness the tender solicitude of Erena, both for the body and the soul of her parent. One day, as she was supposed to be drawing near her end, my little boy said, "Erena, I think the 14th chapter of John would just suit your mother." The girl took the hint, and went immediately to the bed-side and told what the boy had said, and then read the chapter to her mother. This seemed to rouse every energy. The old woman arose and sat up in the bed, and thanked God for putting it into the heart of the boy to send her such strong consolation, and then, while praying down blessings on her daughter, she expired.

Erena was wonderfully supported, and tried to turn the death of her mother to good account. It is customary, as soon as a Russian dies, for two or more persons, called "Readers for the dead," to be employed in reading over the corpse night and day until the funeral. This is dreary work. The reading is generally very monotonous, and, if it could be understood, would be very unprofitable. Therefore Erena gave the book of Psalms to the men, saying, "Read that;" hoping that thereby her mother's death might be blessed to them.

Not long after this excellent young woman had followed her mother to the grave, she accompanied us to the steamer; and, as she stood gazing on us to take the last farewell, she wiped away her tears with one hand and waved the other in the air, as if to say, "We shall meet again in heaven!"

Written by the Rev. Richard Knill.

PUBLISHED BY THE AMERICAN TRACT SOCIETY.

YOUR BEST FRIEND.

You rejoice in the *kindness* of earthly friends. You are comforted in time of trouble, by knowing that the tidings of your sorrows will bring them promptly to your relief.

But your best Friend is not wanting here. As the vast scene of human guilt and wo was before him, the INFINITE REDEEMER exclaimed, "Lo, I come." His human nature made him acquainted with all the woes of man's earthly existence. What can mangled and bleeding flesh suffer that his did not? Whose spirit was ever more keenly wounded by calumny, than his? What could a pure mind endure from the spectacle of odious guilt, which his did not endure? How exhausting the trial of his patience and love while in contact with this guilty, hating, and hateful world! His tears moistened the earth of Gethsemane, and his blood the soil of Calvary; but the deep agonies of his soul, "made an offering for sin," must have been great beyond all our comprehension. All the anguish of his body, and all the agony of his soul accumulates the proof of the deep sincerity of his love.

You triumph, also, in the *power* of earthly friends, rejoicing in their ability to relieve, as well as in their promptness to sympathise. Nor is your best Friend wanting here. Is not creative power illimitable? It is found in Jesus: "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him and for him." If, as Preserver of the universe, one must have an omnipotent arm, then is Christ its possessor, for he "upholdeth all things by the word of his power." What realm of nature, then, and what region of eternity is not subject to his sway? The best Friend has

therefore *power* to sustain his kindness. To the sweet benevolence of his heart he can add the omnipotence of his hand. Tell me the want he cannot relieve, the danger he cannot avert. His human nature and experience of its frailties gives him sympathy in your earthly sorrows, while his infinite elevation, as Maker and Upholder of all worlds, qualifies him for any act of friendship eternity may require.

Must you not, however, look upon him as an unrequited and INJURED FRIEND? Tender and affectionate friendship is cruelly wounded by mere neglect. The odiousness of gross guilt may not be upon you, but has there not been cold indifference toward this infinite Friend? Has not the world appeared more bright and beautiful to you than all the attractions of the Lord of glory? It would seem that such a Friend would have been welcomed to your heart on the first appeal for admittance,—that there would not have been the guilt of a moment's delay. So sweet, pure, disinterested, and ineffably great has been his love, that the least *indifference* to it is a deep affront. To be unaffected by it is a glaring injury of Christ.

But how great, also, has been this guilty indifference toward the best Friend! Earthly friendship toward you has been as the cold moon-beams, compared with the warm, sun-like radiance of the Redeemer's love; yet by human kindness has your heart been softened, while the divine has left it like the unmelted polar snows Having refused Christ your love and obedience, he now stands before you in that most affecting attitude, *a deeply injured Friend.*

Yet has he been a PATIENT FRIEND. You must add this star to his diadem of glory. Human friendship cools rapidly when unrequited. It is utterly extinguished often by long provocation. What a contrast the Redeemer's friendship! Its character has been tried by the ordeal through which it has passed. The kindness of no human being could have stood the test of such provocations. Consider what *you* have done to try it.

Let your youthful years declare in how many ways redeeming love has been pressed upon your attention, only to be slighted. Let the long periods of later life proclaim in how many, and in what affecting forms, the claims of your best Friend have been urged, to meet only with constant disregard. All the instances of your denial of Him have been registered in his book, and stand in all their aggravations before him. But he has not laid his hand on vengeance. He has seen, and heard, and felt all your abuse of his goodness, and yet has been a long-suffering Friend.

But must he not be an INDIGNANT FRIEND? He cannot be insensible to the claims of his own excellence, nor blind to the odious guilt of ill-treatment. Do not all the myriads of heaven honor him in the sweetest love and the swiftest obedience? Is not every heavenly crown cast at his feet in profound adoration? And when the sinning angels refused that homage, was he backward to recognise his own rights and their odious guilt? Are not his claims as strong upon you as upon angels? Is not his *redeeming* love an appeal more affecting than can be addressed to sinless beings? Say not your infinite Friend is not indignant, because he is long-suffering. Do not commit a fresh act of guilt by thus lightly esteeming the moral glory of his character. I would not ask for him your obedience and love, were he capable of receiving, unaffected, such treatment as sinners give him. This would imply such indifference to his own glory, and such disregard of the violation of his own laws, as would be incompatible with his character as a righteous moral Governor. Dwell as much as you may upon the infinite benevolence and patience of Christ, yet never indulge for a moment the thought that he is not indignant at every resistance of his will and every abuse of his goodness. Is he tender and compassionate? So is he glorious in holiness. Is he the Lamb of God? So is he the Lion of the tribe of Judah.

Beware, then, that your best Friend does not become a LOST FRIEND! Your present course of guilt is tending to alienate him for ever from you. His patience has been

amazing, but you are rapidly exhausting it. Your neglect of the present appeal will be another step toward so fearful a consummation. It should startle you to think that you know not the boundary of his forbearance, and know not, of course, how near that limit you may this moment be. A few more repulses of infinite love, perhaps but one, may settle this great question, causing his mercy to be clean gone for ever.

Our anguish at the loss of a friend is in proportion to the clearness of our views of the value of his friendship. Look, then, at the value of Christ's friendship in the light of his infinite attributes and the blessings he is able to bestow. The loss is great to be an alien and a stranger to such a friend in the present life. What brightness his friendship can throw over the dark scenes of adversity! What cheerless midnight is that bosom that enjoys none of the beams of the Sun of Righteousness! How gloomy, without Him, the valley of the shadow of death!

But what an opportunity ETERNITY will furnish for estimating the loss of such a Friend! There will be no dimness of the mental eye. No worldly cares or pleasures will prevent intensity of thought upon that dreadful theme. With what terrible vividness will all the expressions of the lost Friend's kindness recur to the mind! His power and willingness to save, his tender sympathy, his humiliation and his sufferings, his patience, his invitations and his promises; what topics of thought, as life's unfolded map receives the terrific brightness of the beams of truth as they shine in eternity!

Beware, dear reader, that *you* do not encounter in eternity the dreadful fact that your best Friend is a LOST FRIEND!

PUBLISHED BY THE AMERICAN TRACT SOCIETY.

No. 415.

HOW TO SPEND THE LORD'S DAY.

IN A LETTER TO A FRIEND.

My dear Sir,—Placed, as you are, at the head of a household, it becomes your duty, in the arrangement of your domestic affairs, to adopt such principles and regulations as will secure to those you tenderly love the blessing of Him who "taketh the desolate and setteth him in families." Especially am I solicitous that you should so order your affairs as to enable every member of your family to keep holy the Lord's day. I know that you acknowledge its Divine origin and authority; yet I fear lest you should insensibly form habits and adopt customs which will lead to its desecration.

That some *preparation* for this holy day is a duty, is obvious from the very words of the fourth commandment, "Remember the Sabbath day to keep it holy." He cannot possibly be in a state rightly to observe it, who remembers it not until its joyful light falls on his eyes. The example of holy men in every age is in accordance with this view of the subject. Thus the Israelites in the wilderness remembered the Sabbath day, and gathered manna for it on the day previous. Exodus, 16 : 23. Nehemiah, early the evening previous, caused the gates of the city to be shut. Neh. 13 : 19. So also in the time of our Saviour, the sixth day in the week was observed as a season for making ready for the Sabbath, because "that day was the preparation and the Sabbath drew on." And so conscientious were the holy women who followed Christ, that they employed the day before the Sabbath in "preparing spices and ointments" for embalming the blessed body of our Lord, and "rested the Sabbath day, according to the commandment." Luke, 23: 54–56. I therefore submit it to your conscience whether he does not sin who fails to make all possible arrangements for properly disposing of his worldly business before the Sabbath arrives.

Another manifest duty is to give the body *sufficient rest in sleep*, so that when this holy day shall come you may not be dull and drowsy, but refreshed and invigorated for its solemn services. How many persons keep their shops open, write letters, or read novels, newspapers, or secular books, or do something even less becoming, until a late hour on Saturday night, sleep till a late hour on Sabbath morning, and then go to the sanctuary in a frame ill suited to the worship of God! Who dare say that such "remember the Sabbath?" He who would properly prepare for the Sabbath day, must also mould his heart into a becoming state by suitable meditation, conversation, and prayer.

I have lately visited an old friend. Few men have had more worldly business or greater success. On Saturday afternoon I noticed a large pile of wood made ready for the fire. In the farm-yard every thing was in the neatest order, and all such work was done as could be done before the Sabbath. His miller was directed to stop grinding before the usual bed-time. Every laborer had received his week's allowance of food or wages, so as to be at home with his family before a late hour.

Early in the evening the whole family assembled for the worship of God. The venerable man began the exercises by noticing, in a solemn yet familiar manner, the mercies of the past week, some of which had been special and striking. He next repeated, and he and his family sang a hymn, the first stanza of which is,

"Begone, my worldly cares, away,
"Nor dare to tempt my sight;
"Let me begin th' ensuing day
"Before I end this night."

He then read a chapter in one of the gospels, and afterwards knelt with all his household and offered an appropriate prayer. Worship being ended, part of the family left the room; but some remained for a while longer. The whole conversation that now took place was consistent with what had before occurred. Manifestly

each one was looking forward to the next day with real pleasure.

At an early hour we all retired, with the prospect of refreshment from rest. I could not but reflect, when alone, on the difference between a Saturday evening here, and one in some other families with which we are both acquainted.

Sabbath morning came; but with it appeared no bright sun careering through the east, and rejoicing like a strong man to run a race, yet all seemed cheerful. After morning devotions and breakfast, I went to the *Sabbath-school*, and found more than fifty scholars and all the teachers in their places. The school was closed at the regular time, and *a social meeting* was soon afterwards commenced. The exercises consisted of prayer, singing, and reading a discourse. It was founded on Isaiah, 58 : 13, 14, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob." I know you will concur with me that the *text* was excellent. The *discourse* was itself also very good. Permit me to give an extract from it. The author says:

"We may as easily and grossly profane the Sabbath, so far as ourselves only are concerned, by *thoughts* which are unsuited to its nature, as we can by any actions whatever. If our minds are intent on our business or our pleasures; if our affections wander after them; if we are cold or lukewarm with respect to our religious duties; if we are negligent of a serious and cordial attention to them; if we regard with impatience the interruption occasioned to our secular concerns; if we wish the institution had not been appointed, or that the time in which it is to be kept were lessened, then plainly we do not esteem 'the Sabbath a delight,' nor abstain from *finding our own pleasure.* Every oblation from such a mind will be vain; and all its incense an abomination. The Sabbaths and the calling of assemblies among per-

sons who act thus will be such as God cannot away with; and their solemn *meeting* will be *iniquity*.

"The heart gives birth to all the movements of *the tongue*. We profane the Sabbath whenever we employ the time in worldly conversation. Such conversation is in the text denoted by the phrase 'speaking thine own words.' There is no way in which the Sabbath is more easily, more insensibly, more frequently, and more fatally violated, than this. Temptations to it are always at hand. The transgression always seems a small one; usually a doubtful one at the worst; and often no transgression at all.

"Multitudes of persons, beginning with religious subjects, slide imperceptibly towards those which are considered moral in such a degree as scarcely to differ from religious ones; thence to secular themes bordering on these; and thence to mere matters of business or amusement. Such persons, before they are aware, find themselves conversing about the affairs of the neighborhood, the strangers who are at church, the new dresses, fashions, business, diversions, news, and politics. To these they are led by mere *worldly conversation* concerning the prayers, the psalmody, or the sermon, as having been well or ill devised, written, spoken, or performed; by a history, merely secular, of the sickness and deaths in the neighborhood or elsewhere, or of the dangerous or fatal accidents which have lately happened; the weather, the seasons, the crops, the prospects, the affairs of the family, and by innumerable other things of a similar nature.

"The next step is, ordinarily, an habitual employment of this holy day in open, cool, and self-satisfied conversations about business, schemes of worldly pursuits, bargains, gains and losses. It is not to be understood that *christians* go all these lengths. It is greatly to be feared, however, that they often go much farther than they can justify; and thus fail of their duty, and of the improvement, the usefulness, the hope, the joy, and the peace which they would otherwise attain.

"The profanation of the Sabbath by *actions* is seen and conceded by all decent men who acknowledge it as a day consecrated by God to himself. The common and favorite modes of profaning the Sabbath in this way,

are spending our time in dress, in ministering to a luxurious appetite, in walking or riding for amusement, in writing letters of friendship, in secular visits, and in reading books which are not of a decidedly religious character.

"The end of this progress is the devotion of this sacred day to downright business, such as writing letters of business, posting accounts, visiting post-offices, making bargains, transmitting money to correspondents, going or sending to markets, making journeys, at first with, and afterwards without pretences of necessity, and ultimately laboring openly in the ordinary employments of life. This is what is called in the text *doing our own ways*."

I scarcely need add, that I heartily concur in all the foregoing sentiments, or that the dear family, of whom I now must take leave, seemed to practise during the rest of the day what they had heard in the social meeting.

But the Lord's day has its POSITIVE DUTIES. A portion of it is to be spent in works of necessity and mercy. Such are preparation for a decent and comfortable appearance at the house of God, the use of necessary food, attention to the wants of animals, visiting the sick and afflicted with the intention of being useful and serviceable, and similar acts of benevolence. All such labors become the day of that blessed Lord who "will have mercy and not sacrifice," and who made the Sabbath for man, and not man for the Sabbath.

We must guard, however, against the abuse of the divine law, as in any wise giving us permission to *defer* acts of necessity or mercy from secular portions of the week until the Sabbath, that we may save time, or have an expedient for mis-spending the day of God. He who visits his sick neighbors on the Lord's day *only*, or who spends all his Sabbaths in such service, is a profane man, and the Lord will not hold him guiltless. Besides, whenever we regard these works of necessity and mercy as indulgences *granted*, and not as duties *required* and to be performed in the fear of God, we do err exceedingly respecting them

Another method of sanctifying this holy day consists in a proper attention to the *private duties* of religion, such as secret and family prayer, reading the word of God and other pious and edifying books, and speaking one to another of the things of the kingdom of Jesus Christ. Nor may we neglect the important duties of self-examination and devout meditation on the word and works of God, and especially on the wonders of redemption.

This season should also be specially employed in *giving proper religious instruction* to children and others under our care, taking due pains to render the lessons we would teach *interesting* and *profitable*, by choosing out acceptable words, by employing suitable helps furnished us in catechisms and other good books, and by a solemn yet cheerful and pleasant engagedness in the work on our part.

It is also in most cases our duty and that of our families to unite in some way in maintaining those nurseries of piety, *Sabbath-schools*. If we are not fit to be teachers, let us not be too proud to become learners at first; and afterwards we may at least be teachers of babes, instructors of the foolish.

It is also our obvious duty to go with the multitude *to the house of God*, "with the voice of joy and praise with a multitude that keep holy day." Religion and its public ordinances are the glory, and beauty, and defence of the land. Without our churches, our country would soon be filled with lewdness, and robbery, and blasphemy, and blood, and atheism.

And if there be a general "forsaking of the assembling of ourselves together as the manner of some is," our churches will soon be but a name for what once existed. Besides, every man needs for himself the instructions and the aids to devotion which the public ministrations of God's house afford. Even the man whose knowledge surpasses that of the plain but pious and sensible man of God on whose ministry he attends, will find his "pure mind stirred up by way of remembrance" in a manner highly useful. All who can, are under strong obligations to "appear in Zion before God"—to obey the exhortation given us by inspiration, "O come, let us

sing unto the Lord, let us make a joyful noise unto the Rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms—O come, let us worship and bow down; let us kneel before the Lord our Maker." Then let us go in company to the house of God. Our feet shall stand within thy gates, O Jerusalem, and on thy heights, O Zion.

The words of the decalogue show the *extent* of the command to keep holy one day in seven. According to that divine law it is not enough that you yourself respect the Sabbath: it requires of you to see that the precept is not infringed by your "son, nor your daughter, nor your man-servant, nor your maid-servant, nor your cattle, nor by the stranger that is within your gates." Therefore so act as to be entitled to the commendation bestowed on Abraham—"I know him that he will command his children and his household after him." Then you may expect the blessing of the God of Abraham to rest on you and yours. But should your family disregard it, you may expect soon to hear a message which will make both your ears to tingle.

In closing this letter I would observe, that the Lord's day being ended, we ought to endeavor to *retain* a savor of the spirit becoming it during the subsequent week. This seems proper, because one object in observing the Sabbath is to enable us to spend the week aright; and if you are truly pious, you will not be afraid of being too devout or too spiritually-minded.

I would further remark, that the faithful and strict observance of holy time is *imperiously demanded at the present time.* Steam-boats, stages, rail-roads, and similar facilities are so increased, and our country is so filled as with a nation of travellers, and the general tendency to profane the Sabbath is so great, that if the friends of religion shall remit proper exertions in behalf of sacred institutions, a speedy and dreadful overthrow must await us. The enemy has come in like a flood. The good example and scriptural remonstrances of the pious must be, under God, lifted up as a standard. Just as wickedness increases must the righteous be vigilant. It was in

times of dreadful apostacy that "they that feared the Lord spake often one to another: and the Lord hearkened and heard it: and a book of remembrance was written before him for them that feared the Lord and that thought upon his name. And they shall be mine, saith the Lord, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Malachi, 3: 16, 17.

Finally, if you will sanctify the Lord's day, you shall know that in keeping this command there is *great reward*. The refreshing rest from worldly occupations, the solemn stillness, the elevating devotions, the multiform associations, and the pure and sacred character of the whole institution of the Lord's day are felt, and seen, and confessed by all who are not so profane as to sell this birth-right of creation for a paltry consideration. Rest assured, it is not a vain thing to keep the Sabbath holy, even to the end of it.

Be not moved, except to pity, by those who make a mock at the sin of misspending holy time. Their folly surpasses all names of madness. Two things will probably have a keener edge in wounding the lost soul than all others. One will be the recollection of *Christ rejected*. The other will be the remembrance of *time, especially holy time, misspent*. "O time," said a dying sinner as the clock struck, "it is right thou shouldest strike thy murderer to the heart." "Remember the Sabbath day to keep it holy." Let this law be written on your whole domestic economy, and, your enemies themselves being judges, you shall be blessed in your deed.

PUBLISHED BY THE AMERICAN TRACT SOCIETY.

No. 416.

A PRAYER-MEETING OF FORTY YEARS.

A NARRATIVE OF FACTS.

As "one sinner destroyeth much good;" so one devoted christian may do much for the kingdom of Christ. Mr. W——, of ——, New-York, was a plain man, a farmer, and received in his youth only a very limited common-school education. But he studied the Bible diligently, not to theorize, but that he might know the will of God, and obey it. His piety was consistent, humble, meek, benevolent, active, uniform. It seldom rose to ecstacy, and never sunk into such apathy or depression that he had nothing to say for his Lord and Master. His light was never hid under a bushel. He was acknowledged by all as an every-day christian. He lived in an out district of the congregation, quite remote from the sanctuary.

At a time when the church was small and but two or three brethren lived in his vicinity, he consulted his pastor and established *a neighborhood prayer-meeting*, to be held on Sabbath evening in the district school-house. In the circle of attendance there were sixteen or eighteen families, in very few of which the domestic altar had ever been erected. The meeting was commenced in the year 1800. Mr. W—— led it for twenty years, when, with a hope full of immortality, and a faith which triumphed over death, he entered his eternal rest

The Lord had provided for this emergency, by preparing others to receive his mantle and discharge his duties. They too have gone to their reward. And now, after a lapse of *forty years*, when death has produced so entire a change that but two individuals of the original heads of families yet live, the prayer-meeting, which no heat or cold, no darkness or storm breaks up, is still sustained and cherished with warm affection.

From the beginning, persons of all ages have been accustomed to attend it. Though there was seldom any direct address to the small children, some well remember that serious impressions were made on their minds when but four or five years old; impressions, too, which

afterwards were revived, never to be effaced. Children should be taken to the prayer-meeting.

During the first year of the meeting several parents and a few youth were brought publicly to profess Christ. Then succeeded a long and severe trial of faith and perseverance. For fourteen years very few were added to the church, and "the ways of Zion mourned." Thoughtlessness and mirth prevailed. Few came to the prayer-meeting, but it was never relinquished. Mr. W—— and one or two others, now in heaven, were always at their post, to pray and speak a word for the Redeemer, to warn sinners of the error of their way, and beseech them to become reconciled to God.

During the fourteenth year of this spiritual dearth, these individuals became so deeply affected in view of the condition of the impenitent, and so anxious that "Zion might arise and shine," that after others had retired from the school-house, they frequently remained one, two, or three hours in prayer. In the opening spring their hopes were revived. The meetings became full and solemn. Their cries had reached heaven, and the Holy Spirit came down. One evening, a youth who had been deeply impressed for several days, could no longer suppress his feelings. He gave vent to his burdened heart by a single expression of warning to his companions, which carried conviction to several other minds; and from that hour a deep solemnity pervaded the neighborhood, and resulted in a glorious and powerful work of grace. The means, blessed of God, were personal conversation, family-visiting, and more frequent prayer-meetings; all conducted among themselves with very little ministerial help.

This revival continued through the summer, and extended into other parts of the congregation. In fact, the evidences of the special presence of the Holy Spirit continued in that highly favored district for two years, in which time the work of grace spread over the town and into all the neighboring churches, and hundreds renounced their sins and consecrated themselves to God. In this district the work was great. Nearly every family had now erected a domestic altar, and nearly every adult was rejoicing in hope of the glory of God.

Next their attention was turned to the study of a doctrinal catechism; each answer being given in the language of the Scriptures, without note or comment. This, with devotional exercises, occupied one evening in the week. Parents and their children united in it. God honored the study of his word. While thus engaged one evening, "the Spirit filled the room where they were sitting," and another work of grace began and extended over the congregation. Other seasons of refreshing have been from time to time enjoyed. Eternity alone can make known the number of souls that have been and will be converted in answer to the prayers offered in that school-house.

It is interesting and instructive to trace *the history of the families* in that district for forty years. Some whole households, down to the second and third generations, give evidence that they will be united in the great family above; and of habitual attendants, seldom has one continued long in impenitence.

As another result, not less than ten men have been raised up in these families *to preach the blessed Gospel.* Seven are in the field, and three in a course of preparation. Their labors, perhaps in answer to prayer offered at this meeting, have been owned of the Lord in "turning many to righteousness."

These families have also entered warmly into the *benevolent enterprises of the age.* They have felt deeply, prayed fervently, and contributed liberally for the conversion of the world.—It is also a district proverbial for *peace.* A praying people cannot be a contentions people Those who often meet together before the heart-searching Jehovah, will not retain ill-will towards each other. —Such are a few of the blessed results; but the whole amount of good effected by establishing and sustaining this little social meeting will not be known till time shall end.

Christian reader, *do not forget the prayer-meeting.* If you have none in your neighborhood, be the first to propose one and the last to forsake it, and the blessing of many ready to perish may come on you. Does Mr. W—— now regret that he did not give up the prayer-meeting during the fourteen years of spiritual dearth?

His only lamentation on his death-bed was, that he "had not done more for the Lord."

Should this Tract fall into the hands of one still impenitent, Dear reader, *go to the prayer-meeting*. God may there meet your soul in mercy.

If any ask additional *reasons for attending a stated prayer-meeting*, they are such as the following:

1. *United prayer is pleasing to God.* "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written."

2. *Blessings are given in answer to united prayer.* "If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven."

3. *The Holy Spirit is given in answer to prayer.* "If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him."

4. *Every conversion and every revival are in answer to prayer.* When the Spirit came with such power on the day of Pentecost, "the disciples were of one accord in one place."

5. Nothing more effectually *sustains a devoted minister* in his labors and trials, than a full attendance of his people on the prayer-meeting.

6. *Prayer makes the truth preached efficacious.* "When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer." "Brethren, pray for us, that the word of the Lord may have free course, and be glorified."

7. *The world itself is to be converted in answer to prayer.* "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Dear reader, with these facts and reasons before you, what will you do? Dare you take the fearful responsibility of forsaking or neglecting the prayer-meeting? If you do, your account is with God, "who will render unto every man according to his deeds."

PUBLISHED BY THE AMERICAN TRACT SOCIETY.

No. 417.

DO YOU LOVE GOD?

We like to think of those we love. When we become attached to an individual, that one is often and much in our thoughts. Do you think *often* of God? Do you think *much* of him? Do you *love* to think of God? And when you do think of him, is it with delight, or with dread? Are thoughts of him *precious*? Do you cherish thoughts of God? or do you banish them as soon as you can?

We *delight in the society* of those we love. We wish to be much and often with them. We cannot bear a long absence from them. Do you delight in the society of God? Do you love to hold communion with him? Do you read your *Bible* for this purpose, and frequent your *closet*? What testimony will your Bible and your closet bear in the judgment? Do you pray at all? When? where? how often? Do you pray once a day? once a week? once a month? Do you pray in your closet? in your family? in public? *Did you ever pray?*

We *endeavor to please* those we love. Do you endeavor to please God? From what do you abstain that you may please him? What do you do that you may please him? Do you seek his pleasure in any thing? How or in what do you serve him? Do you *delight* in his service? Do you *obey* him? He commands all men, every where, to repent. Acts, 17: 30. Do you *obey* that command? And if you do not obey God, how can you *please* him? And if you strive not to please him, how can you *love* him?

We *are careful not to offend* those we love. We do nothing to injure their feelings, nothing to incur their displeasure. Are you careful not to offend God? But see how you live! You do not obey his commands, nor regard his threatenings, nor accept his invitations, nor embrace his Son, nor yield to his Spirit, nor live to his glory. Suppose a native from the western wilds should visit your dwelling, and abide with you a month or a year, see all you do, and hear all you say; could he infer from your conduct that there is a God? Must he not conclude, either that there is no God, or that, if there be a God, you do not believe in his existence?

Such a conclusion must be natural and necessary, for he would see you eat and drink without thanking God or asking his blessing. He would see you lie down and rise up without prayer, see you plough and sow, and attend to your affairs, without any reference to a superintending Providence. In one word, he would see you living, practically, to all intents and purposes, without God, as an *atheist* in the world! Does the pursuit of such a course show a desire and purpose not to offend God? And if you are not careful to avoid offending God, how can you love him? If you loved God, could you live as you do?

We *feel interested in the objects which interest those we love.* What interests them, interests us. The conversion of sinners interests the Godhead. As angels love God, so they rejoice over repenting sinners. Luke, 15 : 10. So do christians and all holy beings. But the repentance of a sinner excites no joy in your heart. You are not interested in the advancement of the cause of Christ and the conversion and salvation of men. If you are, why not repent yourself and turn to God? If interested in the things which interest God, why not turn from your sins and live, that God, angels, and men may rejoice over you?

We *love the friends* of those we love. As the circle of their friendship is endeared to them, so it is to us. Their friends are ours, and we love them. Christians are the friends of God. Do you love christians? Do you love them because they bear the moral image of their divine Master? Do you love them at all? Jesus Christ is the chosen Friend of the Father, elect, precious. Do you love Jesus Christ? How do you treat him? He is offered you as a Saviour from sin and death, but you receive him not, you reject and despise him. This rejection of Christ and your treatment of him show that you have not the love of God in you. God says, "They will reverence my Son." Matt. 21 : 37. He has a right to expect this. But you reverence him not. Jesus says in John, 5 : 43, "I am come in my Father's name, and ye receive me not." This he says in proof of the preceding declaration, "Ye have not the love of God in you;" for how could they—how can you—love

the Father, when they and you receive not the Son?

But further; *You dislike to have the claims of God urged upon you.* Let the preaching you hear be plain and pointed, or let christians be faithful in conversation, and very likely you will be offended. Why? If you loved God, you would delight to hear his truth plainly and faithfully preached, to have your duty plainly and faithfully, but affectionately urged upon you. And how can you love God, when thus opposed to his claims, and displeased when they are pressed upon your attention?

Again; *You have broken the law of God, and yet you feel no sorrow for it.* You are not grieved that you have broken the law of God, and set at naught his commands, how then can you love him? Love always leads us to embrace the first opportunity to confess our faults to those whom we have injured; but when did you confess your sins to God? You have injured him by your transgressions, but when and where have you made confession and sued for his forgiveness?

And *what regard have you for God's honor and glory?* Are you grieved when his name is dishonored and his law broken? Do rivers of waters run down your eyes because men keep not his law? Ps. 119: 136. But how do *you* treat his law—his Bible—his Sabbath—his sanctuary—his worship—his ordinances—his people? Are you honoring and glorifying God? Is this your aim? Is God honored and glorified by your unholy, and prayerless, and irreligious life? But, reader, not to reason further, I ask you plainly, must you not confess that you have not the love of God in you? Are you not *convinced* that you are wholly destitute of all true evangelical love to God? Whether convinced or not, remember the Saviour says, and it is true, *I know you, that you have not the love of God in you.* This is your condition. I would to God you might realize it, repent of it, and forsake it.

In the above do we not see most clearly that,

1. *Sinners, unrenewed, are not fit for heaven.* Reader, what would you do in heaven if admitted there? You have no love to God. You could not delight in his praise. You could not be happy in the society of those who are filled with the love of God. *Negative goodness*, be it remembered, is not sufficient. Nor is *morality*

sufficient. Many, it would seem, pride themselves on their *harmlessness*. They have injured no one, they have done, they say, nothing very bad. This is the amount of their *righteousness*. On this they build their hopes of heaven. But such hopes are vain. To be *destitute of good fruits* is damning. Matt. 25 : 41–43, and 14–30. "Ye have not the love of God in you," is the *description and condemnation* of impenitent, unregenerate men. It is a sufficient *crime* to be *destitute* of love to God. Of this crime you are guilty. You do not love God. This has been proved. You, therefore, are not fit for heaven. You *know* you are not, you *feel* you are not. If you die as you are, you must be for ever excluded from the paradise of God. Are you willing thus to die, and sink down in endless despair? I know you are not. Then why not turn and live? Why need so much urging—so much entreaty?

2. Again I remark, *you must be born again, or perish!* There is no escape. To dream of going to heaven as you are, without the love of God in you, with a heart opposed to God, and at enmity with him, (Rom. 8 : 7,) is folly and madness! There must be a change, or you are lost. The enmity of your heart must be subdued, and a principle of holy love be begotten within you. You must be renewed in the spirit of your mind, Ephes. 4 : 23,—become a new creature in Christ Jesus, 2 Cor. 5 : 17,—experience the washing of regeneration and renewing of the Holy Ghost, Titus, 3 : 5,—be born again, John, 3 : 5–8,—born of the Spirit,—or you will perish in your sins and sink to hell! Ask, that you may receive. Luke, 11 : 1–13. And beware how you resist and grieve the Spirit! He will not always strive. Gen. 6 : 3. If you grieve him away you are for evermore undone! O yield to his influences. Submit to God without delay. Repent and believe. Receive Jesus Christ as your Saviour, and you shall receive remission of sins. He is your only hope. Reject him, and you are lost! "He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. 29 : 1.

PUBLISHED BY THE AMERICAN TRACT SOCIETY

WILL IT EVER BE KNOWN?

Yes, *conscience* will tell of it. Conscience is a traitor; and when you trust her with your secret sins, you must not be disappointed if she betrays you. She was on the spot, and recorded them. She tried to restrain you; she whispered in your ear not to do the fearful deed; and because you would not listen to her, she told you then that she would publish it to the world.

More than twenty years rolled away, and Joseph's brethren appear to have had no compunction for their crime. They had kept the secret, and no doubt imagined that it would for ever lie buried in their own breasts. But in the providence of God they were sent into Egypt, and by a cluster of circumstances, stood agitated and trembling before that very brother whom they had so cruelly sold as a slave. "Joseph knew his brethren, but they knew not him." Conscience could no longer sleep. "And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us and we would not hear; therefore is this distress come upon us!"

A "fire not blown" consumes the man who has a guilty conscience. In the midst of laughter his heart is sorrowful. Like that pagan monarch surrounded by his guards and princes, and amid all the delights of music and banqueting, he is terrified by a sentence which he cannot even understand.

Conscience is the great betrayer of secret sin. It would seem to be one of the laws of God's moral government, that the apprehensions and forebodings of the mind under the influence of remorse should, sooner or later, force the offender to the confession of his own guilt, and to be the publisher of his own shame. No vigor of intellect, no strength of nerve, no sworn purpose of secresy is able to withstand the urgent pressure of an incensed conscience. When God commands her to speak, she will speak, and *speak out* to the confusion of the worker of iniquity. Nothing can suppress the outward murmurings of that inward condemnation which the terrified mind feels when bleeding, writhing

under the agonies of an accusing conscience. You can clothe yourself with no splendor of which conscience will not divest you; you can enter no solitude where conscience will not follow you; conscience will make you pale on your lonely pillow; and even in your soundest slumber she will whisper, "Thou art the man."

And *the providence of God* will tell of it. "His eyes are upon the ways of men." There is "no darkness, neither shadow of death where the workers of iniquity may hide themselves." In a thousand ways, unknown and unsuspected by you, he can bring it to light. Men are sometimes most unaccountably infatuated in the commission of what they themselves suppose to be secret sin. Saul spared "the best of the sheep, and the oxen, and the fatlings," themselves to proclaim the sad tale of his disobedience. Your wonted prudence may forsake you, and you may act as if you were determined to be your own accuser. The very plans which you have devised with the greatest art for concealing your guilt, may prove the discovery. God is above you. Say not, "Can he judge through the dark cloud?" He so controls and governs all your devices, that their very secresy may prove the occasion of their disclosure. He has your heart, your *lips* at his disposal, and he can make them tell the mournful and astounding tale of all your secret wickedness.

If "the eyes of the Lord run to and fro throughout the whole earth, to show him strong in behalf of those whose heart is perfect toward him," so are they ever present and ever wakeful to discover the secret transgressor. Your eye cannot see him, your ear cannot hear him, your touch cannot feel him, nor is he in any view the object of your senses; yet are you every where encircled with God. No darkness, no distance hides you from God. You cannot be so unknown, or so forgotten by men; but He who sees the sparrow and the worm, and counts the sands on the shore, inspects you with his omniscient eye. It is a comfort to the people of God, amid all the sorrows that are unknown to men—sorrows which they cannot or may not disclose—that God sees them. And what a discomfort to the wicked! What fearful terrors to the secret transgressor

amid sins with which no human being sympathizes, and which neither friends nor foes have witnessed, that God, the great Witness and Judge, sees them all, and that the voice of his own almighty providence will publish them to the world!

Evil spirits will tell of it. They know it who tempted you to commit the wickedness; who helped you to palliate its aggravations; and who promised you the veil of secresy. They were artful in leading you into embarrassment and difficulty; but they will be faithless to rescue you. They wait only for the permission of their great Sovereign, not only to proclaim your folly, but unmercifully to aggravate it. The devil despises you for being the victim of his devices; and he is just mean enough to triumph over you when you have fallen. He is your greatest enemy, and seeks nothing more than to involve you in difficulty, and then cover you with confusion. He is familiar with scenes of wickedness. He notes and marks them all, and visits them to see who is there, and to lend a helping hand in all their iniquity. And no sooner do you become the victim of his subtlety, than his revengeful and malignant heart boasts and glories that you were taken captive by him at his will.

Holy angels will tell of it. Though unseen by you, they saw what you so vainly hoped to conceal. They noted it down. They have preserved it in long remembrance, and are witnesses against you. They were grieved when you committed it, and wondered at your presumption. They stood near you, and entreated you not to do that abominable thing which God's soul hateth. They were commissioned to come down from heaven on purpose to resist the seductions of those evil spirits that were tempting you. But you would not listen to them. They could have foiled the great adversary but for *you*. But you would not be diverted from your purpose; and now these holy and angelic ones stand ready to attest your folly.

Men will tell of it. They know it too. Your accomplice knows it. All your guilty companions know it. And the oath of secresy will be dissolved whenever selfishness and pride shall become the gainers by the perjury.

There was another who was witness to it. His grim form stalks unseen amid the frequented and the solitary abodes of men. His ghastly eye was there; and on his ear fell that soft whisper, those still and almost sepulchral breathings, that were never designed for mortal man. All-pervading, unrelenting *Death* will reveal the secret. Nothing shall have power to silence his testimony. He shall come up into your windows; he shall have a place near that pillow of anguish, there to recount your crimes and fill you with reproaches.

"And after death, the *judgment*." This is the great revealer. "The Lord himself shall descend from heaven, with a shout, with the voice of the archangel and the trump of God." The Son of Man shall come with power and great glory, and all nations shall stand at his bar. Sovereigns and slaves shall be there. Rich and poor, young and old, male and female, every saint and every sinner shall be there. Deeds of solitary wickedness shall then stand forth. Deeds long forgotten shall then be remembered. Deeds committed under the veil of night and darkness shall then be set in the light of God's countenance. Deeds done far away from human eyes shall no longer lose their atrocity in the distance of place, or time, or retirement: but every eye shall see them. The sentence of the world will be of little moment then, compared with the judgment of God; and yet will his judgment be sanctioned, and justified, and honored by the unanimous concurrence of the world. The magnificent scenes of that day, and all its solemn splendor, impressive and affecting as they will be, will be lost sight of in the more impressive and affecting developments of human character. God will do justice to the secret transgressor then; and the secret transgressor will be constrained to do justice to himself. His history shall no longer be secret, and he shall no more ask the question, *Will it ever be known?*

PUBLISHED BY THE AMERICAN TRACT SOCIETY.

No. 419.

THE LOGIC OF THE LIFE.

A NARRATIVE OF FACTS, BY REV. HUGH STOWELL.

There is one way, and that the best way, in which the simplest and least learned believer may meet and confute the subtlest infidel—not so much by words, as by deeds; not so much by the logic of the lip, as by *the logic of the life*. I shall best make my meaning plain by a simple account of what lately happened in my own neighborhood, and partly under my own eye.

John —— is a dyer; and mingling with men too much like himself, he had become a drunkard, a blasphemer, a cruel husband, a noted boxer, a practical infidel. As is usual in such cases, his house was the home of wretchedness, unfurnished and deserted; his wife was in rags, his cupboard empty, and debt and shame were his constant companions.

About three years ago, through the efforts of an assistant of mine, his wife was induced to open her house for a cottage lecture; and the husband, after a time, began to steal into the back part of the dwelling during the little services, and to lend a half-unwilling ear to what was going on. It pleased Him, "who leads the blind by a way that they know not," to reach his conscience in this manner. He became very uneasy, and in spite of his mean clothes began to attend church. For a time his anguish of mind was greater than can be told. But at last that Saviour who came "to bind up the broken-hearted," and who died on the cross to save sinners, manifested himself to him as he doth not to the world, giving him "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Isaiah, 61: 1–3

The calm morning after a stormy night is not a greater change than that which followed in the life and lot of

happy John. All things became new. He set himself at once to wipe away the heavy scores which stood against him at the tavern and the shop, till at last he "owed no man any thing" but love. His house was made clean and tidy, and one piece of furniture after another was purchased, till the whole face of his cottage was changed. His wife and himself, decently dressed, were in their places at church whenever the Sabbath-speaking bell bade them to the house of prayer, and ere long they were seen side by side at the table of the Lord.

A light thus put on a candlestick could not be hid. So striking a change in one who had been so notorious, called forth much notice. He became a wonder unto many. Some admired, others mocked, and many persecuted him. His former infidel companions were more especially mad against him. They jeered him, reproached him, enticed him, swore at him, and did all in their power to draw or to drive him from his Saviour. But, deeply sensible of his own utter helplessness, he clung to the strength of God, and thus, "out of weakness being made strong," his enemies only served to prove his faith, exercise his patience, and increase his watchfulness. The blast of temptation, which lays in the dust the plant which our heavenly Father hath not planted, only roots the deeper every "tree of righteousness" which he has planted in the garden of his grace.

John had most to bear at his daily labour in the dye-house. It was his hard lot to work amongst a band of low infidels, and they had it nearly all their own way. For a time, indeed, two men timidly took the christian's part: but after a while, even those, worn out by annoyance and ashamed of the cross, deserted both him and their profession of religion, becoming apostates, the vilest of the vile. The humble confessor was thus left alone, like a sheep in the midst of wolves; but he was not alone, for "the Lord stood by him." He was enabled to walk blamelessly and unrebukably before them. Sometimes he reasoned with them, at other times he entreated them, but most commonly he did as his Master had done when beset by his accusers, "he

answered not a word." His meekness was the more lovely, because he had been aforetime a terror to his companions, nor was there one of them who would have dared to provoke him. But now the gentleness of the lamb restrained the strength of the lion.

The quiet influence of John's consistent walk could not fail to be felt. His life was harder to answer than his tongue. A beautiful proof of this occurred one day, and shall form the point of my little narrative. His fellow-workmen had been nearly an hour decrying Christianity as the source of all crime and wretchedness, whilst they boasted what their system would do if fairly tried—what peace and purity would reign in their "New Moral World." John held his peace for a long time, till at last "the fire kindled," and lifting up his voice, he turned upon them and said feelingly, but firmly: "Well, I am a plain-dealing man, and I like to judge of the tree by the fruits which it bears. Come then, let us look at what your principles do. I suppose they will do in a little way what they would do in a great. Now there," said he, pointing at the two apostates, "there are Tom and Jem, on whom you have tried your system. What then has it done for them? When they professed to be christians they were civil, sober, good-tempered; kind husbands and fond fathers. They were cheerful, hard-working, and ready to oblige. What are they now? What have you made them? Look at them. How changed they are! But not for the better. They seem down-cast and surly; they cannot give one a civil word; their mouths are full of cursing and filthiness; they are drunk every week; their children are nearly naked; their wives broken-hearted, and their houses desolate. *There* is what your principles have done. This is the 'New Moral World' they have made

"Now, I have tried Christianity, and what has it done for me? I need not tell you what I was before; you all too well know. There was not one of you that could drink so deeply, or swear so desperately, or fight so fiercely; I was always out of humor, discontented, and unhappy. My wife was starved and ill-used; I had no

money, nor could I get any thing upon trust; I was hateful and hating. What am I now? What has religion made me? Thank God I am not afraid to put it to you. He has helped me to walk carefully amongst you. Am I not a happier man than I was? Can you deny that I am a better servant to my master, and a kinder companion to you? Would I once have put up with what I daily bear from you? I could beat any of you as easily as ever; why don't I do it? Do you hear a foul word come out of my mouth? Do you ever catch me in a public-house? Is there any one that has got a score against me? Go and ask my neighbors if I am not altered for the better. Go and ask my wife; she can tell you. Go and see my house, let that bear witness. God be praised for it: *here* is what Christianity has done for me: *there* is what infidelity has done for Tom and Jem."

He stopped. The appeal was not to be withstood. For that time, at least, the scoffers had not a word to answer. They were overpowered by the eloquence of example.

My brethren of the working class, follow this beautiful pattern—"With well-doing put to silence the ignorance of foolish men." "Be not afraid of their terror." 1 Peter, 2 : 15; 3 : 14. "Witness a good confession." 1 Tim. 6 : 13. Stand fast, like Daniel before the den of lions; or Shadrach, Meshach, and Abednego before the burning fiery furnace. If you cannot argue, you can act. If you cannot reason down, you can *live* down the artful infidel. There is a logic of which, through grace, you may be masters; a logic so simple that a child can understand it; so conclusive that a philosopher cannot disprove it; it is the logic John made use of—*it is the logic of the life*

PUBLISHED BY THE AMERICAN TRACT SOCIETY.

No. 420.

THE INQUIRING-MEETING.

During one of those seasons of religious attention with which the churches in New England have been visited by the Holy Spirit, I employed a few weeks in the interior of the country. It was the month of August. The early harvest still waved in rich and brown luxuriance over hill and vale, and formed a delightful and welcome contrast to the heated walls, burning pavement, and arid atmosphere of a crowded city. Mountain and river, the vivid verdure and refreshing breezes of a rural sky, the dense, dark forest, with emphasis and sweetest harmony seemed to say, "Marvellous are thy works, Lord God Almighty, in wisdom hast thou made them all!"

There was every thing in the scenery that invited to heavenly contemplation. Why, thought I, are not the dwellers in these tranquil and inviting regions all the devoted children of God? What is there here to allure the soul to fellowship with earth? I knew, indeed, that human nature is the same every where, and that the same general virtues and vices are to be found in both city and country. But the febrile excitement, the stimulated intercourse, the wealth, luxury and dissipation, the pomps and vanities of the world, the refinements of philosophy, and the gross vices which exert so powerful and melancholy an influence in populous cities, seemed here to have no power. The rural christian is placed in circumstances most favorable to his best moral habits and feelings. His trains and associations of devoted thought seem to spring up and flow spontaneously, like the stream that flows from a fountain of living water. Love to God —communion with God—devotedness to God, seem almost natural to such exemption from care, to the solitude

of such retirement, to such persuasives to hallowed meditation. I was irresistibly reminded of those beautiful lines of Cowper:

"Far from the world, O God, I flee,
"From strife and tumult far;
"From scenes where Satan wages still
"His most successful war.

"The calm retreat, the silent shade,
"With prayer and praise agree;
"And seem by thy sweet bounty made
"For those that follow thee."

It was towards the close of the week, and just as the lengthened shadows reminded us that the sun was going down, that we drew near a quiet and lovely village in the county of Berkshire, not far from the luxuriant meadows beautified by the Housatonic River. Every thing was still, except here and there a hurried effort in the field to prepare for the approaching Lord's day. We alighted at the village hotel just as the sun went down. There was a tranquillity—an air of seriousness about the place to which we had not been accustomed even in the best conducted inns of New England, which led us to congratulate one another in the anticipation of a pleasant Sabbath. And what added not a little to our anticipations, we learned in the course of the evening that our host was a pious man, and that there was a revival of religion in the village of several months standing.

Our expectations in relation to the approaching day were not disappointed. It was the week of the most powerful influence of the Divine Spirit upon the people, and of this week the Sabbath was the crown. I shall never forget the tenderness and solemnity of this day. The unbroken silence of the morning—the quietness and decency of the inn—the respectful deportment of the attendants—the delightful season of family worship, in-

terrupted by no blowing of horns, or arrival and departure of stages—the tears which trickled down the withered cheeks of an elderly lady, more venerable for her piety even than for her years, as we sung, *Welcome, sweet day of rest*—all led us to respond to the sentiments we had just been reading, "Surely the Lord is in this place, and I knew it not!"

As the first bell was ringing for church, I saw the villagers crossing the plain from every direction, and going into the school-house. It was a meeting for *prayer*. It had caught the eye of Mrs. S. before it had caught my own, and she was just descending from her chamber, with her bonnet on her arm, to say, *Let us not miss the prayer-meeting*. We hastened across the green and took our seats in a remote corner of the building. It was truly the hour of prayer. Confession, thanksgiving, entreaty—so humble, and yet so confiding—so confiding, and yet so unpresumptuous—so importunate, and yet so submissive, distinguished their addresses to the throne, that we could not but feel that it was given them to have power with God.

At ten o'clock the meeting quietly dispersed, and we repaired to the church. We were strangers, and yet no eye seemed to wander but our own. And ours not long. The prayers, the praises, the appearance of the assembly, the awful stillness, the deep thought and suppressed emotion of the worshippers, told us that it was none other than the house of God and the gate of heaven. I was acquainted with the pastor, and assisted him in the services of a part of the day. He was one of the staid sons of the pilgrims—with more sense than sound—and yet knew well how to employ the

"Thoughts that breathe, and words that burn."

His theme was, *How can we escape, if we neglect so great*

salvation? He spake not in the enticing words of man's wisdom, but in demonstration of the Spirit and with power. He rose with the sacredness and grandeur of his subject, till it seemed as though his message proceeded from the throne of God, and reached the consciences of all his auditory. I had always respected and loved him, but never so much as now. It was not the declamation of enthusiasm, but the power of truth. It was logical, and yet mingled with ardent and impassioned emotion. When he came to speak of the sinner's perdition, he wept. And who did not weep? How worthless and insignificant, thought I, are all other interests and claims, when compared with the interests of immortal truth, and the claims of eternity! Such was my old friend, the village pastor. His faithful reproof—his affectionate spirit—his meekness of wisdom—his gentleness and simplicity—his holy zeal and unostentatious love—his devotedness to the cause of truth and the honor of God—these, thought I, are characteristics in the ambassador of Christ which

"Allure to brighter worlds, and lead the way."

The subject of the afternoon discourse was, *And when he beheld the city he wept over it.* Nor could I refrain from saying, with the disciples on the mount, "Lord, it is good to be here."

At the close both of the morning and afternoon service, notice was given of a meeting for prayer in the school-house, and a meeting for religious inquiry in the academy, both to be attended in the evening. After church, we accompanied the pastor and took tea with his family. No sooner were we seated in the parlor, than it was obvious that deep solicitude was felt for the results of this Sabbath, and strong confidence was expressed that the gracious Lord had appeared in his glory. Two

of the dear children of the family and a female domestic had returned from the sanctuary in deep distress, and with their heads bowed down like a bulrush. The daughter could not suppress her emotions, and exclaimed, *O father! how shall I escape?* We were all affected, and for several moments none of us could speak. The mother looked towards me, and I took my seat by the side of her weeping child. After some conversation, the father proposed a little family prayer-meeting, during which, after singing the fifty-first Psalm, two prayers were offered with a special view of supplicating the Divine presence with the exercises of the approaching evening. While seated at the tea-table I inquired of my friend whether there was "any thing peculiar in the inquiring-meeting, or any peculiarity in his manner of conducting it?"—"No," said he, "none at all. The object of the meeting is to give those persons in the congregation, who feel an interest in the subject of religion, and who desire i , the opportunity of conversing with their pastor. But," added he, "you will attend and assist me in the exercises."

While Mrs. H. and Mrs. S. went to the prayer-meeting in the school-house, Mr. H. and myself and the children went to the inquiring-meeting in the academy. It was a large hall, and was nearly filled. I should judge there were from one hundred and thirty to one hundred and fifty persons present,—chiefly of those who were from sixteen to thirty years of age, together with a few in more advanced years, and a few who were children All were seated—some with their heads leaning upon the railing of the seats—some in a fixedness of look that seemed to say, God and eternity are near—some with a settled gloom and depression of countenance—some few with marks of indescribable anguish—and some with a serenity and smile, placid and beautiful as the loveliest

sky after a storm. I know not what brought the thought to my mind, but I was instinctively led to dwell a moment, in my reflections, upon that beautiful representation in the Apocalypse, "And there was a rainbow round about the throne." I felt that God was holy. I could not look upon the splendor of his unveiled glory. But its blazing splendors were all subdued and softened here, like the blended coloring of the rainbow. It seemed to me that I was within the most holy place; where I had new views of the God that is invisible, and where, amid all that was solemn and fearful, this well known emblem of his covenant of peace reflected a beauty and splendor so soft and gentle, that even the most guilty and vile might look upon h m and live. This, thought I, is that rain of heaven, and these those dews which descend so plentifully upon the mountains of Zion, that the bow of promise completely encircles the throne. The meeting was opened by singing the following hymn:

"Come, sacred Spirit, from above,
"And fill the coldest heart with love;
"Soften to flesh the flinty stone,
"And let thy god-like power be known.

"Speak, Thou, and from the haughtiest eyes
"Shall floods of pious sorrow rise;
"While all their glowing souls are borne
"To seek that grace which now they scorn.

"O let a holy flock await,
"Num'rous around thy temple gate,
"Each pressing on with zeal to be
"A living sacrifice to thee!"

While this hymn was singing, I observed several persons drop their heads, and during the short interval of rest between the stanzas, heard now and then a deep sigh, and beheld some in tears. When the hymn was closed, the object of the meeting was briefly stated, and

all were requested to kneel and unite in prayer. After prayer, the pastor himself, together with three other gentlemen, who, as I supposed, were officers of the church, dispersed themselves throughout different parts of the room, and entered into conversation with the individuals who were present. Here and there were clusters of persons, with whom they conversed collectively. The conversation with individuals was sometimes continued two or three minutes, and sometimes elicited no answer. Sometimes it consisted of a single inquiry and an appended observation or two. And sometimes it continued for eight or ten minutes. So that at the close of the meeting there were none who had not the opportunity of a personal interview with their pastor, or some one of us who assisted him. The conversation was conducted rather in a low tone of voice, and much as it would have been had the parties been alone in a private parlor. Very much of it I heard, and will now narrate with as much accuracy as I can.

Addressing himself to a middle aged man who sat near us, "Do you feel, sir," inquired the pastor, "any special interest in the subject of religion?"

"I know not what to say," was the reply. "I do not feel as I did a few weeks since. I see that religion is important, and I know that I cannot be happy without it. The world looks dark to me. But I am for the most part very unconcerned. I am *ignorant*, and wish you to instruct me, and to deal with me plainly and faithfully."

"Have you ever been sensible," continued the pastor, "that you are the enemy of God? Do you see for yourself, that notwithstanding all his kindness and love, you are still unwilling to forsake your sins, and fall in with the method of mercy by Jesus Christ?"

"I fear, sir," said he, "I do not feel this, though I know

it is true. I have no proper conviction of my sins. My conscience is right, but my heart is wrong. My conscience tells me that God would do me no injustice if I should be left to perish. And yet my heart rises in dreadful opposition to his justice and sovereignty. I feel as though I could not submit to such a God."

"Do you think such feelings are right?" said his pastor. "Would it be right for angels to feel thus towards the ever-blessed God? Would it be right for saints? Is it right in you?"

"I know it is not right."

"And will you persist in what you yourself acknowledge to be wrong?"

"I know I am wrong; but what shall I do?"

"O what *would* you do, but be reconciled to God? The blessed Saviour, who shed his blood for you; the Holy Spirit, who is now striving with you; your own conscience, which now reproaches you; all require you to cease from contending with your Maker. These rebellious feelings show you what is in your heart. They show you how unfit you are, with such a spirit, to enter into the kingdom of God. You must give them up. Pray, pray for grace to give them up. They make you miserable here, and if persevered in, must make you miserable for ever."

To a young man who had overheard the previous conversation, the pastor said, "Can you give me some account of the exercises of your mind, my young friend?"

The youth was for a moment too much affected to speak; when his pastor, with a tenderness that seemed to forbid reserve, inquired, "When was your attention first called up to the state of your own soul?"

"The first thing," replied the young man, "that affected my mind, was at the lecture, the week before

last. I saw that I was a sinner, and in danger of endless punishment. When I went home I determined to seek religion. I made a solemn promise. I read the Bible, and prayed several times a day."

"And have you found the Saviour?"

"No, I cannot find him."

"And yet he says, *Seek and ye shall find. Him that cometh to me, I will in no wise cast out.* Does it seem to you that Christ is either unable or unwilling to save?"

"I will tell you," replied the young man, "just how I have felt. The last Sabbath morning you preached from these words, *The heart is full of evil.* I thought you were *personal* in your remarks. You showed me what a wicked heart I had, and how full of evil it was. I thought that all the people were looking at me, and that you were showing them my wicked heart. And I was displeased and angry. But when I went home, I was very much distressed. My mother said nothing to me, and this distressed me more. I overheard her praying for me in her chamber, and this distressed me still more. I went and tried to pray for myself, and I could not pray, and this distressed me more still. I felt that I was lost. I thought I should never find an interest in Christ. It seemed to me that I was so wicked I must perish."

"And how has it been with you through the week?"

"Just the same, sir. When I read the Bible and try to pray, I feel that God is all the while angry with me."

"He is a holy God, and cannot look on sin."

"O sir," replied the young man, "I know I must perish unless God take away my obstinate heart, and give me a heart of flesh."

"It is indeed so," replied his pastor. "*Except a man be born again, he cannot see the kingdom of God.*"

"I know it, sir, I know it. Never can I enter into that kingdom with such a heart."

"*No, never!*" was the reply; and it was uttered with a tenderness and solemnity with which a father would address a dying child. "And never, unless God give you up to awful blindness, can you be happy any more on earth, with such a heart."

"Sometimes," said the young man, "the thought crosses my mind that I had rather go back to my former stupidity than remain as I am."

"O my dear young friend," said his pastor, "strive and pray against such thoughts as these. The adversary would tempt you to such thoughts, and triumph over his poor deluded victim, if he could thus stifle these convictions. He knows you would gain nothing by going back, but become ten-fold more the child of hell than before. You may get rid of this distress, and lose these convictions; but believe me, it will be only for a little while. They will all return, either in this world or another, and in ten-fold power. And there will be nothing to relieve them then:—no inviting Saviour—no mercy-seat—no hope of pardon—no mighty Healer—no peace-speaking blood of the cross:—no, nothing but an angry God, a lost soul, and the most distressing convictions for ever."

Here the poor young man looked us both full in the face without uttering a word. The deep lines of sullen dejection were imprinted on his countenance, and he could neither weep nor speak. "O eternity!" said the pastor, while a deep sigh involuntarily escaped his bosom. "O eternity! eternity!" responded the youth in a whisper, "there will be no end to eternity!" For a moment we were all silent. I could not help taking his hand and saying with tears, *Is there no balm in Gilead?* —He wept. "*Balm*," said he, "balm for my wounded, guilty soul!"—Here I observed his pastor weep, while he distinctly uttered the ejaculation, "Lord, give us help from trouble!"

"O sir," replied the agitated youth, "what shall I do? I have felt all this week as though I hated God, and would fain flee out of his hands. I have been so long in this wretched state of mind, while so many others have been brought in rejoicing, that it seems to me as though God meant to give me up. It does no good for me to read or pray, so long as God is against me."

"So long as you are against God," replied his minister, almost with an air of severity. "God will do you no wrong. He sees you. He hears you. And yet he bears with you." And then with subdued and tender accents proceeded; "His love is infinite. Nothing but his patience and long-suffering have kept you out of hell so long. Nor would he have showed you thus your guilt and danger, if he were not willing you should come to repentance. He wounds that he may heal. He waits that he may be gracious. There is bread enough in your Father's house, and to spare. O against what love are you uttering these ungrateful complaints! If you ever become his child, you will wonder that you stood out so long against his love and mercy."

There was a young lady just behind us, whose countenance wore a very different appearance from that of this unhappy youth. She was peaceful, and yet solemn; joyful, and yet serious. It seemed as though the fountains of consolation were springing up in her mind, and her very visage shone, I had almost said, like the face of Moses when he came down from the mount

"I perceive, Mary," said her pastor, "that your mind is more tranquil than when I last saw you."

She looked up and smiled. "I have peace," said she, "sweet peace—yet I know not what to think. I fear I am growing stupid. And yet I am happy. I am afraid it is wrong for such a sinner as I am to feel so happy"

"What makes you happy?" said her pastor.

"I do not know," said she, "my heart-risings against God are gone—and yet I have none of the love I have heard others speak of."

"Does it appear to you that you are entitled to the promises of the Gospel?"

"Not that I know of," she replied; "but my anxiety is gone. My fear is that I have lost my convictions."

"How," said her pastor, "does God appear to you?"

"God is love. God is in Christ reconciling sinners unto himself. He is glorious in holiness, fearful in praises, doing wonders."

"Do you love him?"

With great simplicity she replied, "I think I do not *hate* him now. I have been thinking of his character and government, and love to think of them. They do not distress me as they did once. You know, sir, they used to distress me. But I can think of him now as a sin-hating God, without desiring that he should be less holy."

"Mary," said her pastor, distinctly, "does God appear glorious in your eyes for being a sin-hating, sin-avenging God?"

"He does," said she, "appear glorious."

"What do you think of yourself as a sinner, Mary?" inquired her pastor.

"I have seen my own extreme vileness, sir, and see it more and more; and yet I no longer wish to run away from God."

"And what," said her pastor, "do you think of Christ?"

She simply answered, "His blood cleanseth from all sin."

"And can you not believe in him, and receive him as your *own* Saviour, and say, with Thomas, *my* Lord and *my* God?"

"I know if I do not believe in him I must perish."

"You know, too, that God can be *just*, and justify every one that believeth. *This* is the record, that God hath given us eternal life, and this life is in his Son. And will you not put honor upon God, by believing in him whom he hath sent?"

"Indeed, sir, I know not what to say. I do not think I am a christian. I do not disbelieve nor distrust God. Nor am I afraid to commit myself to the hands of the mighty Saviour. But I do not know that I am accepted of him. And if not, I cannot complain. I thought this afternoon of the Saviour's love for sinners, and felt that I could say with Job, 'Though he slay me yet will I trust in him.'" And there was so much meekness and humility when she uttered this sentence, that I could not doubt it bespoke her heart.

It was the sister of Mary, who, as I was afterward informed, sat next her. These sisters were two of five children who, within a few weeks, had been brought out of darkness into God's marvellous light. Elizabeth, of whom I am now speaking, was the elder.

"You expressed some relief from your anxiety," said her pastor, "when you were at the meeting last week, Elizabeth."

"Yes, sir, I had some hope of having made my peace with God; and I think it is stronger since I saw you."

"Well, Elizabeth, I will leave my friend to converse with you, while I go to another part of the room. State your views and feelings to him with the same frankness with which you would to me."

"What induces you to believe," I inquired, "that you have experienced a change of heart?"

"My views and desires, sir, are very different from what they once were."

"Pardon me for inquiring, in what particulars they are different?"

"In many particulars, sir, but especially towards God. I used to care nothing about God. I scarcely ever thought of him, and felt and acted much as I would have done were there no God. But now I think of none so much as him. It seems to me I see him every where, and every where enjoy him.

"Are you *sure*," said I, "that there is nothing you prefer above God?"

"I will not say I am *sure*, because it is a very easy thing for me to be deceived. But if my heart is set on any thing more than God, I do not know what it is. I am sure it is not wealth; it is not fashion and pleasure; it is not gay society; it is not fame, nor any earthly good. God is more to me than all."

"But why do you delight so much in God?"

I was struck with her reply, and wished that all the world could hear it—"*Why should I not* delight in him?"—

"And is there nothing in God," said I, "that displeases you?—no part of his character that you dislike?"

"No, nothing. There is nothing that is wrong. There is no blemish. God is infinitely lovely, and he does what is right. There is no reason why I, or any one else, should be displeased with God." And she said this with so much decision and meekness, that I observed it made a deep impression on several persons who sat near us.

"But," said I, "did you never, my young friend, look upon God as a hard master, and upon his law as a hard and severe law?"

"I used to think so," she replied, "when I thought at all. I used often to try to banish God from my thoughts. I used to endeavor to reason away my obligations to him. I used to think, that as I could not make me a new heart,

so, until God performed this work for me, I could not be bound to love him, nor blamed for not loving him. In this way I used to contend with God, though I was not sensible of it at the time. But I have none of these feelings now."

"You have been a great sinner, then, thus to contend with God?"

"O I have been a great sinner. I am a great sinner still. I know if God should punish me according to my ill-desert, I must perish. And if I should perish, I know it would be just. It would be right—*exactly right.*" Here she wept, and said, "O how wonderful is it, that he should forgive such a sinner!"

"But *how* can God forgive? what becomes of his justice?"

"Sir, you have told us to-day. He so loved the world that he gave his only-begotten Son, that whosoever believeth in him might not perish, but have everlasting life. The Lord hath laid on him the iniquity of us all. He who knew no sin was made sin for us, that we might be made the righteousness of God in him. I have no hopes but here."

"But how is this," said I, "and what do you understand by it?"

"I do not know that I can tell you, sir. I am but a child in knowledge and grace. It is a very precious truth to me, that Jesus died; that he bore my sins, and that his righteousness, in the judgment of God, is counted as mine."

"But do you suppose that Christ was a sinner?"

"No; but he bore *my* sins."

"And because his righteousness is imputed to you, do you consider yourself less guilty and ill-deserving?"

"In *myself*, sir, I am guilty and deserve to suffer; but *in him* I hope to be acquitted from the punishment I deserve, because he endured it for me.

"And how does this method of salvation appear to you?"

"It is just what I need—Christ is my only Saviour. He is a full and complete Saviour. His cross is my only refuge. O, sir, I have felt the worth and tasted the sweetness of the Saviour's dying love, and long to tell it to the world."

"Do you recollect that you were ever displeased with the doctrines of the Bible, and felt offended when you heard ministers preach plainly its most humbling and searching truths?"

"Often, very often. These doctrines were displeasing to me. They disturbed me. But I do not complain of them now."

"Why?"

"I do not know, sir. I cannot say that I understand them. But it appears to me that God has a right to do what he will with his own. We all deserve to die. He hath mercy on whom he will have mercy. I know he will do right. I leave all this with God. He is of one mind, and none can turn him; and what his soul desireth, that he doeth."

"And how do you feel toward God's people?"

"He loves them, and I love them. Thy people shall be my people, and thy God my God."

"How do you feel toward the work of God that is going on in this place?"

"When it first began, I felt opposed to it. I thought we should have a gloomy summer, and that all my mirth was spoiled. When our dear father first spoke to us about the revival and about our own souls, I inwardly sneered, and thought all our pleasures were over. But I feel very differently now. It has been a memorable summer to our dear family, and to many precious souls in this place. It is in my heart to bless God that I did

not leave town, as I thought of doing, and that I have not been called out of the world before his blessed Spirit came down."

"And *who* has brought you to this state of mind, and given you this peace and joy in believing?"

"None but God. His grace, his almighty and sovereign grace has done it. There was nothing in *me*.

'Jesus sought me when a stranger,
'Wandering from the fold of God.'

I did not take a step till he led me. I withstood him as long as I could."

"And what if he had left *you* and taken *others*?"

"It would have been right. I was greatly comforted under a sermon our pastor preached from this text: *I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father! for so it seemed good in thy sight.*"

"It is a sweet thought," I replied. "It made the weeping Saviour *rejoice in spirit*."

I now rejoined the pastor. He was just taking his seat near an elderly man whose countenance was unmeaning and inexpressive. What, thought I, can have induced this man to come to the inquiring-meeting? His pastor treated him with a great deal of kindness and condescension, and though he was slow to speak, at length elicited the state of his mind in the following conversation:

"I perceive you are growing old rapidly, my good friend."

"Yes, sir, I am sixty-eight years of age, a very ignorant man."

"Have you ever thought much about your soul?"

"No, sir, I have not. I have never read the Bible

much. I have not attended church, nor kept the Sabbath."

"Have you not thought more of the subject within a few weeks?"

"I have been to church of late more than I used to go, and have been thinking of my sinful and miserable condition. But I do not know *how to get religion.* I want to repent and become a child of God, but do not know *how* to do it."

"Does any one prevent your repenting?"

"No, sir."

"God has done a great deal to lead you to repentance. He has given you the Bible, and you say, you have neglected it. He has given you his Sabbaths, and you have neglected these. He has given you his Son, and you have neglected him. He has given you time enough to repent, and though he has long been grieved with you, yet has he borne with you these sixty years. What excuse can you have to offer, when God calls you to his bar, why you have not repented?"

"I have no excuse, and yet I do not know *how* to repent."

"Well, I will tell you. *Think* of your sins. Reflect upon them *deeply.* Think how *many* they are, and how *great* they are, and how *long* you have sinned. Recollect that they have all been committed against a great and holy God; a God who has been unspeakably kind to you, and who has given his Son to die for you; and be *humbled and abased* that you are such a sinner."

"O sir, I know I ought to feel so."

"Think, too, what evil your sins have done. Reflect upon your exceeding vileness and turpitude. See how your sins have grieved the people of God, and injured his cause, and ruined your own soul, and the souls of others, and crucified the Lord of glory; and then loathe and abhor yourself, and repent in dust and ashes."

"Ah me!" exclaimed the old man! "what a sinner I am!"

"Forsake your sins," exclaimed his minister. "Break off your iniquity by righteousness, and your transgressions by turning to God; and go with an humble and contrite spirit to the cross of Christ, and confess all your guilt there, and ask the God of mercy if there can be any hope for you now in this eleventh hour."

"I wish I could do it. It seems to me I would give the world if I *knew how* to go to Christ."

"I have no doubt you desire to be delivered from your present burden, you are anxious to escape from the coming wrath; but if you saw the plague and vileness of your heart, you would see that there is no good thing in it, and that the sweet exercises of genuine *repentance* you have never yet desired. Sure I am, that if you truly wish to repent, there is nothing in the universe to keep you from repenting."

While we were listening to this conversation, the attention of the pastor was turned to a lady in a remote corner of the room. She was past the meridian of life, the mother of several children, and much of a gentlewoman in her appearance and mien. One of her daughters was present, who had already expressed the hope of reconciliation to God. I perceived that her pastor addressed her with familiarity, and as though she had often been at the inquiring-meeting before.

Taking a seat on a bench immediately before her, he said, "Well, madam, I hope you have given up the controversy, and enjoy peace with God."

She shook her head, and remained silent.

"Do you feel willing to be left behind, while so many are pressing into the kingdom of God?"

She replied, "I do not see that I can do any thing more than I have done"

"Do you think, that when you come to stand at the bar of God you will feel that you have done all that you could?"

"What can I do more?" was her only reply.

"And *what* have you done?" said her pastor. "*What* have you done, except sin against God all your days? And what are you doing now, when his Spirit is so tenderly striving with you, except contending with your Maker?"

"But, sir, I cannot change my own heart. So the Bible teaches me, and so you have instructed me often."

"Pardon me for inquiring," said the pastor, "what is the object of this remark? Do you make it because you see and feel it to be true, or because you want an excuse for not loving God? If it is a mere excuse for not giving your heart to God, it behoves you to be satisfied that it is such an one as God will accept. If it is not such as you yourself are persuaded God will accept, then do not utter it. Never, never utter it again. But if it is not because you want an excuse; if you feel this weighty truth; if you are deeply sensible that you are in the hands of God; if you know that you are so vile that unless the living God, by the power of his grace, take from you the heart of stone, and give you a heart of flesh; then do you indeed see that you are in a lost condition."

"O sir," she exclaimed, "I am just this lost creature! Why did God create me? Why did he give me existence only to make me miserable?" And she burst into a flood of tears.

There was no small emotion in the room. Every person saw what it was to contend with God. Numbers seemed moved by sympathy; but their ears were open to instruction. The lady continued weeping, while her pastor entreated her no longer to contend with God, and

resist that sovereign power which alone could save her from despair.

Just at this moment an incident took place, the mention of which I may not suppress. The daughter of this lady was present, and had herself, a few days before, found peace and joy in believing. During the previous conversation, unobserved, she had removed from a remote part of the room, and occupied a seat near her mother. She was deeply affected by her mother's state of mind, and with one arm thrown around her neck, and in a low beseeching tone of voice, said, *Dear mother! O the fulness there is in Christ! Come with us to this ocean of mercy!*" We were all in tears. We literally turned away to weep. "O Mrs. M——," said her pastor, "the blame is on your side, and not on God's. God is right and the sinner is wrong. That ocean of mercy! Will you not repair with your children to that ocean of mercy?"

There was a young lady occupying a seat near the centre of the room, who had gathered around her six or seven others not far from her own age, with whom she was conversing, though in a subdued and scarcely audible voice.

One of this little cluster I observed wept bitterly. What a group! thought I. How delightful if this little company should all be seeking Jesus! if this youthful loveliness, these honors as they just begin to bloom, should be devoted to him!

"Sarah," said her pastor, "do you retain your hope of the Divine favor still?"

"O sir," said she, "I have been very happy since I last saw you. A little while after you left me I was again oppressed with a sense of my desperate wickedness. I looked up and saw against what a God I had

been sinning all my life long, and I was oppressed and filled with shame. O what a God he is! How good! how lovely! and yet how fearful! These thoughts of God filled my mind with great joy, and it seemed as though I could do nothing but admire the excellency and loveliness of God. God was very near to me. I could not help thinking how delightful it was to live in God's world—to be his creature—to be in his hand—to be his child—to call him my Father, and to love and trust him for ever."

"The Bible," observed her pastor, "if I mistake not, speaks of the glory of God *in the face of Jesus Christ.*"

"Yes, sir," said she, "I see an infinite fulness and sufficiency in this salvation. He is a hiding-place from the storm, a covert from the tempest, as rivers of water in a dry place, and as the shadow of a great rock in a weary land. I think I can say, Lord, I believe, help thou mine unbelief. But, sir, these dear friends of mine—I thought I could certainly persuade them all to come to Jesus; it seemed to me so *easy* to come to him, and so wicked to stay away; and Christ appears so lovely. But O, sir, I cannot persuade them. I desire to take them all in my arms and carry them to Christ." It seemed as though the young ladies could scarcely refrain from loud weeping. I was waiting to hear what my friend would address to this interesting circle, but he simply repeated the following lines:

"Welcome, welcome, dear Redeemer,
"Welcome to this heart of mine;
"Lord, I make a full surrender,
"Every power and thought be thine:
"Thine entirely,
"Through eternal ages thine."

There was one person present, who, from his appearance, I judged moved in the higher walks of society, and who, from his conversation, was a very intelligent man, and not ignorant either of letters or the world. I afterwards learned that he was a counsellor at law, of very respectable standing in his profession, and the father of a numerous family. As we drew near him, he rose and extended his hand to his minister, and remarked:

"Sir, this, I presume, is as unexpected to you, as to me."

"It affords me great pleasure," replied the clergyman, "to meet you here. Are not some of your children in the room?"

"One of my sons I saw as I entered the door. Two weeks ago I should have been not a little displeased to have known of his being present at such a place, but I rejoice now to *meet* him even here."

"Your views of religious subjects then are somewhat changed?"

"I was once a confirmed universalist, as you well know."

"And what has disturbed you in this belief?"

"Not long after the day of fasting and prayer, which was set apart by the church about six weeks ago, I had a conversation with my family physician, who is a sensible and pious man, on the subject of universalism. After he left me there was some inquietude on my mind. I felt unhappy, I knew not why. I took no pleasure in the world, and lost my zeal in my profession."

"Perhaps you feared the doctrine of universalism was not true?"

"I cannot say that I *feared* it was false, or *desired* it might be true. I was desirous to see it as it is, let it be true or false. But, sir, I was greatly agitated on this subject, and so much so that I could not sleep. I took

my Bible and turned to those texts which I had long considered as a proof of my sentiments; but, on carefully reading and considering them, they did not appear so conclusive as they had done."

"What were your reflections?"

"I determined I would be on the safe side; and as I knew I had no religion, resolved to attend to it, and to repent and believe on Jesus Christ as the Saviour of lost sinners."

"Did you find no difficulty in doing this?"

"I thought I could do it; and then, if my sentiments concerning the salvation of all men should not prove true, I should be safe. Accordingly I set about it, but in a few days I relapsed into my old careless habits. This alarmed me, and I resolved to enter on the business again. Again I relapsed into carelessness, and again I resolved to become religious; but to no better effect than before, until at length I felt in some measure my dependance on God to enable me to keep my resolutions."

"And what became of your universalism?"

"My confidence in it gradually weakened, and I had much anxiety and concern of mind."

"How did you feel toward those truths of the Bible which stand opposed to universalism, and which have been so much insisted on during this season of the outpouring of God's Spirit?"

"I contended with them, and even more than I was in the habit of doing when I was a confirmed universalist. The doctrines of the entire depravity of the human heart, and of salvation only by the mercy of God, through the merits of Christ, appeared hard sayings."

"Have you become reconciled to these doctrines?"

"As I was riding alone, God was pleased so to discover to me my own heart, that for a considerable time

I have no recollection of any circumstance or object about me. My attention was so entirely swallowed up by the dreadful discoveries of my own sinfulness, that I knew of nothing else which passed in my mind, until at length I found myself miles beyond the place of my destination, and the shadows of evening shut in upon me. I found my way to such lodgings as I could, but could not sleep. There was a heavy load on my mind. In the morning I returned home, without attempting to transact my business, and was unable for several days to go into my office."

"Have you found relief? and if you have, how did you find it?"

"I scarcely know how to answer you, because, though I do not feel happy, yet my burden has passed away. I found no relief until about ten days since, when feeling my absolute dependance on the sovereign will of God to dispose of me as he should see fit, I resigned myself into his hands, sensible that if he should change my vile heart I should be saved; but if not, and he should send me to hell, that it would be perfectly just, and I should see it and know it for ever."

"Have you established the worship of God in your family?"

"No, I have not, but it is my purpose to do so."

"Will you do it this evening?"

"God helping me, I will."

I was anxious to hear this conversation continued, but a collection of young men were sitting just behind us, to whom I perceived the clergyman was anxious to address himself. He remained standing, and in a tone of voice which all who were near him could hear, said,

"And which of you, my young friends, has any interest in this great subject? It is a time when God is draw-

ing near, and when it is awfully hazardous to trifle with the concerns of the soul."

For a moment there was no reply. At length one of the company said:

"Sir, we wish to obtain religion. We shall never have a better time. If we suffer this revival to pass away without becoming the children of God, we shall probably live and die in our sins."

"And have none of you," said the minister, "reason to believe you have made your peace with God?"

All replied in the negative except one, and he looked up as though he would, but durst not give a different answer.

"James," said the minister, "do you think you are a christian?"

"My distress is gone, sir," he replied, "but I am afraid I am not a christian. I feel willing now to be in the hands of God. I know that he is great and good, holy and gracious, and I am rejoiced that so many are turning to the Lord and loving him. But I am afraid I do not love him."

"James," replied his pastor, "I hope you will call and see me to-morrow. And you, my young friends, I know it is very possible that you may die as you have lived, without God and without hope. It is no small matter to enter into the kingdom of heaven. You are sinners, and under the condemnation of God's holy law. Already are you doomed to eternal death, and unless the execution of this sentence can be averted, and you can obtain pardon from your offended God, you must perish. But to obtain pardoning mercy, you must first see that you need it. You must see and feel that you are *lost*. Lost! lost! lost! O how certainly is the sinner *lost*, who is out of Christ! Death may come and find you *lost*. And then you cannot escape. No, you cannot escape the

damnation of hell. O what a view is it to look upon such a collection of youth going down to endless, remediless ruin! Men and angels might weep over such a scene as this."

As we turned from this interesting group, and approached a different part of the room, we passed a young lady sobbing almost aloud. The pastor turned back.

"O sir," said she, "I am a poor sinner, going down to hell."

"How long," said the minister, "have you been in this state of mind?"

"My mind was distressed to-day, under the morning sermon; and my distress increased in the afternoon. I did not mean to come to this meeting, nor let any body know how I felt. But I am undone. I must become reconciled to God, or perish. I have been hanging over a precipice all my days, but never saw it until now."

"And if you see it now, so much the more inexcusable and guilty will you be if you do not escape the gulf."

"But how can I escape? I would be glad to do it if I could."

"My young friend, what prevents your escaping but your own reluctant heart?"

She still wept, and we passed on to a young man, who, I afterwards ascertained, was a professor of religion.

"I did not expect to see *you* at the inquiring-meeting," said the minister.

"I suppose not, sir," replied the young man. "As you well know, I once thought myself a christian. Nor did I mean or desire to deceive myself, or be deceived in this hope. But when God appeared to revive his work among us, I thought it was a favorable season for me to enter into the foundation of my hopes, and examine the ground on which I stood. This thought was strongly

impressed on my mind, especially for the greater part of the night, and I could not sleep for fear I was building on the sand. I then solemnly resolved to give up my confidence, if I could not find Scripture evidence of a change of heart. And that evidence I cannot find. I am convinced I have never been born of God. On Thurs day evening last at the lecture my hope perished."

This young man was in deep distress. It seemed to me that he saw himself in the gall of bitterness and bonds of iniquity. I could not help saying within myself, "The spirit of a man can sustain his infirmity, but a wounded spirit who can bear?" "Though I have professed religion," continued this distressed youth, "almost four years, yet I just begin to feel that the Bible is true, that God is in earnest, that I am a lost sinner, and wholly in the hands of a sovereign God."

Why is it, thought I, that ministers and the people of God have so much more sympathy for those who are professedly impenitent, than for the self-deceived? Are there no solicitudes for the false professor? no sympathies for those who have a name that they live, while they are dead? There was a mournful tone and emphasis about every thing this young man spoke that sunk to my soul. There were great tenderness and sincerity in his manner, and I felt that it was truly an awful thing to have a hope that might perish when God should take away the soul.

"I scarcely know," said the minister, "how to address you. It may be just as you say, that you have been deceived with a false hope. God often shows his mighty power in undeceiving the deceived at such a time as this. How kind is it in him to do so, and at a season when his Spirit is descending, not only to reclaim the backslider and convert the self-hardened, but to awaken, and convince, and convert the self-deceived! Be ever

grateful to God, my young friend, for opening your eyes, and for not leaving you to make this melancholy discovery when it is for ever too late."

"O sir," replied he, "I fear it is too late now."

"Why should you fear this?" replied his pastor. "It is never too late while you have opportunity to repent and believe the Gospel. The blessed Saviour invites you now."

Toward the lower part of the room, and near the entrance, sat a man of fine visage, gentlemanly appearance, and, as I should suppose, nearly fifty years of age. As we turned our eyes toward the place where he sat, my friend remarked to me, "The gentleman you see near the door has been a great opposer of religion. He moves in the higher orders of society, has great influence, and a strong and well cultivated mind. Nothing could have brought him here this evening but the Spirit of God." We sat ourselves down beside him, and after a moment's pause he himself broke the silence, and as it seemed to me, almost abruptly.

"It is here," said he, "it is here!"

"What is here?" replied his minister.

"It is here, just as you have preached. I hate his character; I hate his laws; I hate his government; I hate his Son. I have always acted from a sinful heart. I have never done any thing right. I used to think I had done many things that were right and acceptable in the sight of God; but I am all wrong. God is angry with me, and dooms me to hell. It is impossible for me ever to be happy. I shall soon be called to meet death, and stand before God; and I must perish! It seems to me, that with every thought, and every breath, I am waxing worse and worse, and only preparing to sink deeper into hell."

"How long, sir," said my friend, "have you been in this unhappy state of mind?"

"Sir, it is now three days, and it seems to me I cannot live. I heard to-day that my son is happy in the hope of the Gospel, and this has greatly distressed me on my own account."

"And can you not come and accept of mercy? All things are ready. The Son of man came to seek and save that which was lost. Why should you not take the water of life freely? God makes no hard conditions."

"They are hard to *me*. I feel that I can never save myself. If God does not take away my obstinate heart, and make me willing in the day of his power, I am as certain that I shall sink to hell as that I am now in this house of prayer."

"I know it is so," replied the minister, "but is there not hope in that sovereign, omnipotent grace, when every other hope is fled?"

"There is," replied the trembling sinner, "hope no where else. But to my mind it is awfully uncertain whether God will ever consent to make me a vessel of mercy. I am so vile that it seems to me I *must* be left to perish."

"I know," replied his minister, "that it would be right. God may leave you to be the victim of your own obduracy. I cannot help you. No creature can help you; you are in God's hands."

"Yes," said he, "as the clay is in the hands of the potter."

"Go, then, go to his mercy-seat, and throw yourself upon his sovereign power and love. Tell him you deserve to die; but inquire of him whether there may not yet be hope. Go in the name and love of Jesus the great Mediator. Go in happy and encouraged dependance on almighty grace. God says to every convinced sinner,

Let him take hold of my strength and be at peace with me, and he shall be at peace with me."

"O sir," said he, "pray for me."

We rose to leave him, and just as we were going, we heard him say, "*Him that cometh to me, I will in no wise cast out.*" "Yes," answered I, "*He is not a man that he should lie, nor the son of man that he should repent.* It is a *faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.*"

I could perceive that he wept. "I have not a word to say," observed he, "if he casts me off." And he wept profusely.

It was now after 9 o'clock, and it was thought best to bring the meeting to a close. I have wept with the afflicted in the chambers of mourning. I have stood by the couch of the dying sinner. I have passed through scenes where some twenty or thirty of my fellow-men were in the agonies of dissolution, and groans, and sighs, and songs of praise mingled with every breath. But never before did I witness such a scene as this. Here were the old and the young, the rich and the poor, the ignorant and the learned, the mother and the daughter, together inquiring what they should do to be saved. Here was the alarmed and awakened sinner, just prepared to suppress the incipient remonstrances of conscience, and return to his wonted security, or lay hold of a premature and delusive hope. Here was the old professor, with all his former confidence shaken and his hopes shivering as though they had been blasted by the tempest. Here were the burdened and convinced, who felt as though their iniquity and their punishment were greater than they could bear, who sat speechless and condemned, while despair and anguish seemed settled on every feature. Here was one whose enmity to God

but a few days since was so deep-rooted and implacable that he seemed almost like a fiend in human form, now "clothed, in his right mind," and soft and gentle as a lamb. Here was a circle of young converts into whose bosom light had dawned like the rays of the morning, and who had just begun their everlasting song. And here were others who for weeks had been under deep dejection; who complained that wearisome nights were appointed unto them, and who were still wading through deep waters and thick darkness. I could not but advert to the glory of that scene at Sinai, when the camp of Israel trembled, and even Moses said, "I do exceedingly fear and quake." But though it was a time of trembling, it was a time of awful stillness. It was the still small voice which made the prophet "wrap his face in his mantle." God was there, and in the glory of his existence, power, justice, mercy, sovereignty and faithfulness.

I felt no small degree of solicitude that so solemn a meeting should leave a right impression on every mind present. And while this thought was passing through my mind, my worthy brother rose and made in substance the following appropriate and affecting remarks:

My dear friends, I have been deeply interested in this meeting. I trust we shall all remember it, and carry the remembrance of it to our graves, and to the bar of judgment. God grant that we may *all* bear it in humble and grateful remembrance, when his ransomed ones come to Mount Zion with songs and everlasting joy upon their heads!

Some of you, I would fondly hope, God has made willing in the day of his power. O what a subject of contemplation to a benevolent mind! To be redeemed from the bondage of sin and receive the adoption of sons; to

be plucked as brands out of the fire, and set forth to shine as lights in the world; what a change is this! How immeasurable the goodness of God in making you the subjects of his grace and the heirs of his kingdom! Others are left blinded by the deceitfulness and chained by the depravity of their own hearts, while *you* are brought out of darkness into God's marvellous light, and enjoy the liberty of the sons of God. O will you not feel that you are not your own, but bought with a price, and glorify God in your body and spirit, which are his? "By their *fruits* ye shall know them." God grant that you may "*endure unto the end!*"

But what shall I say to some persons present? Beloved friends, some of you have never yet seen the plague of your hearts. You are not thoughtless. You are not immersed in the enjoyments of this perishable world. You are afraid of death, and eternity, and the wrath of God. You have formed solemn resolutions to enter on a new course of life; and you do not as yet see any insuperable difficulty in your way. But my dear friends, you are *bound*—bound by the cords of sin. Your feet stand on slippery places. It is a very doubtful matter whether you will ever enter into the kingdom of God. You may live through this revival, and become more and more hardened. And you may at last see many come from the north and the south, the east and the west, and sit down with Abraham, Isaac, and Jacob, in the kingdom of God, and you yourselves cast out. O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night *for you* who are thus grieving the Holy Spirit of God.

There are some among you also whom I would fain comfort, but may not, because they stay away from Christ. You feel the burden of your sins, and yet refuse to come to the Saviour. You fear that you are

condemned, and well may you fear it. God is angry with the wicked every day. So long as you are out of Christ there is cause for fear. If you die without an interest in his atoning blood, nothing can keep you from everlasting burnings. And who can tell when death will invade your pillow? Who can tell but you have well nigh exhausted the Divine long-suffering, and may soon be called to give up your account? O consider that you are going down to hell. This night, this hour, turn and live. If you have nothing of your own to plead, see the fulness, the unspeakable fulness of Christ. If you have no good thing, come as you are to Jesus Christ. If you are utterly unworthy, remember it will not make you worthy to stay away from Christ. If you deserve to sink to hell, come and tell him your ill-desert; confess it all; throw yourselves at his feet; and cast yourselves upon his free and sovereign grace. Go from this house humbled and repenting sinners. Go silently to your closets. Look not, speak not to creatures, but to Christ. He is the hiding-place. He will save you by himself alone, or leave you all to perish. He will have all the glory, or you shall never join the song of his redeemed.

After these remarks, which were listened to with eagerness and tears, we all bowed ourselves before God in a short prayer, and the exercises of the evening were closed with the following hymn:

"Come, ye weary, heavy laden,
"Lost and ruined by the fall;
"If you tarry till you're better,
"You will never come at all:
"Not the righteous—
"*Sinners* Jesus came to call."

"Let not conscience make you linger,
"Nor of fitness fondly dream;
"All the fitness he requireth,
"Is to feel your need of him:
"This he gives you—
"'Tis the Spirit's rising beam.

"Lo! th' incarnate God ascended,
"Pleads the merit of his blood;
"Venture on him, venture wholly,
"Let no other trust intrude:
"None but Jesus
"Can do helpless sinners good."

The last two lines were repeated with a sweet and subdued emphasis, and seemed to reach every heart:

"None but Jesus,
"None but Jesus,
"Can do helpless sinners good."

I returned to my lodgings, and gave thanks to the Father of lights that I had been permitted to witness such a scene. The meeting for prayer in the school-room, I learned from Mrs. S——, was truly a blessed meeting. The next morning we awoke early, and pursued our journey with emotions we shall not easily forget. We rode over the plain, and began to ascend the hills just as the sun dawned. Whether my mind had become unusually tranquil and elevated by the scenes I had witnessed, or whether some kind and gracious influence moved it at that sweet hour, I cannot tell. But joys that were past were brought back upon my soul, and I was reminded of the hour when I have hoped *old things passed away, and all things became new.* I then saw God in every thing, and was happy. So now, every thing around me was full of God—O how full of God! The plain, the village, the distant mountains, as I stop-

ped to look back upon them, were delightfully resplendent with the goodness, wisdom, and power of their great Maker. The very light and atmosphere seemed all full of God. My mind was as calm as the soft breezes which fanned the forest, and buoyant as its bending foliage. It seemed to me the face of nature was never lighted up with such smiles before. The distant horizon was spread out far as the eye could extend itself, like the bosom of a peaceful lake. Just hovering over its remote verge was a deep mild cloud, resembling a chain of mountains stretching along for leagues on either side, while in its rear the rising sun shed upward his blushing radiance every where waking the melody of praise.

The above is selected from "Fragments from the Study of a Pastor," by Gardiner Spring, D. D. of the city of New-York.

SCRIPTURE ILLUSTRATIONS

OF THE

ALL-SUFFICIENCY OF CHRIST.

It is a fact which cannot be denied, and which need not be concealed, that there are many who have fallen short of the salvation which has been offered to their acceptance. But how is this? It is not owing to any unwillingness in the Saviour to receive them. It is just *because they have rejected him* in the spirit of infidelity, like the malefactor who railed against him on the cross—or lifted up the heel against him like the traitor who betrayed him into the hands of his mortal enemies—or abandoned themselves to the spirit of persecution like Herod, who set him at nought and mocked him—or perverted the right ways of the Lord like Elymas the sorcerer, who was full of all subtilty and mischief—or departed from him sorrowful, like the young man who had great possessions—or deemed themselves independent of the riches of his grace like the proud Pharisee, who trusted in himself that he was righteous and despised others—or satisfied themselves with the form without the power of godliness, like the foolish virgins, who went out to meet the bridegroom but had no oil in their lamps—or sought to escape from their conviction like Felix, who deferred the overtures of the Gospel to a more convenient season—or manifested the indecision of Agrippa, who, though almost, was not altogether persuaded to be a christian—or lightly esteemed the blessings of the great salvation like Gallio, who cared for none of these things.

But, with regard to ALL WHO HAVE COME TO THE SAVIOUR in the sincerity of their hearts, sensible of their burdens, their helplessness, and their misery, how different has been their experience, and how encouraging! Just look at a few of the cases recorded in the sacred volume, and mark how cordial was the reception they met with, yet how varied the attitudes in which they appear.

One is standing afar off, with a cloud on his countenance, and a burden of guilt on his heart, not venturing to lift so much as his eye unto heaven: thus did the Publican when he smote upon his breast, and gave utterance to the humble but accepted prayer, "God be merciful to me a sinner."

Another appears to be rising up, as if coming to his right mind, disgusted with the abominations after which he had been walking, and so touched with the tender mercies he had hitherto despised, as to be saying in his heart, "I will arise and go to my Father:" thus did the Prodigal; and his Father saw him, even while he was yet a great way off, and had compassion, and ran, and fell upon his neck, and kissed him.

Another is in the act of coming to the Saviour, but coming *secretly*, satisfied in his own heart that he is a teacher come from God, who teaches savingly and to profit, yet afraid of the reproaches of men, and scarce fortified as yet for the bold and open avowal of his name: thus did Nicodemus, the ruler of the Jews, when he came to him by night.

Another is coming to him openly, and with great ardor and impetuosity of spirit, heedless of every difficulty, and in the very face of peril and of death: thus did Peter, when he walked alone on the bosom of the dark and tempestuous ocean.

Another is following after him, but with a less bold and intrepid spirit, timid, silent, trembling, shrinking from the presence of his awful majesty: thus did the woman who came behind him in the press, and touched but the hem of his garment.

Another is running before him, almost afraid he may lose the sight of him, yet putting himself in the way by which he was to pass, and diligently seeking him while he was to be found: thus did Zaccheus, when the Saviour looked up and saw him in the sycamore-tree, and said to him, "Make haste and come down, for to-day I must abide at thy house."

Another is sitting at the very feet of Christ, entertaining the recollection of past guilt, and weeping as one weepeth for an only child: thus did the penitent in the house of Simon the Pharisee, when she washed his feet

with her tears, and wiped them with the hair of her head.

Another is lying prostrate on the ground, overwhelmed with the force of irresistible convictions, and crying out in the agony of his spirit, "What must I do to be saved?" Thus did the jailer at Phillippi, when the glad message fell like music on his heart, "Believe on the Lord Jesus Christ, and thou shalt be saved."

Another is seeking for the Saviour, the same Saviour whom she had formerly found, and whose footsteps she had been following, but whose presence had again departed, seeking him with sorrowfulness of heart, seeking him early and with intense desire, seeking him in the dark, and at the grave where her sins had laid him: thus did the Mary Magdalene out of whom seven devils had been cast.

Others again are attending eagerly on instituted ordinances, or searching the Scriptures with all diligence, such as Lydia of Thyatira, whose heart the Lord opened when frequenting the place where prayer was wont to be made—or Mary of Bethany, who sat at the feet of Jesus listening to the words of everlasting life—or Timothy, who from a child had known the Holy Scriptures which are able to make wise unto salvation—or the Eunuch of Ethiopia, to whom Philip preached Jesus on his return from Jerusalem, where he had gone to worship—or Apollos of Alexandria, who was an eloquent man, and mighty in the Scriptures, and instructed in the way of the Lord.

And others still are occupied with the solemn exercises of *prayer*:—the blind man crying in his darkness, "Jesus, thou Son of David, have mercy, on me," the leper in his uncleanliness, "Lord, if thou wilt, thou canst make me clean"—the woman of Canaan in the extremity of her distress, "Lord help me"—the persecuting Saul, amid the terror of his convictions, "Lord, what wilt thou have me to do?"—the woman of Samaria at the well of Sychar, "Give me this water that I thirst not, neither come hither to draw"—the malefactor in his last agonies, "Lord remember me when thou comest into thy kingdom"—and the martyred Stephen with the view of heaven's glories opening up before him, "Lord Jesus, receive my spirit."

It is especially deserving of notice, that in the expe-

rience of each of these individuals there was something peculiar or characteristic. Not one of them was possessed of the same attainments, or placed in the same position, or precisely in the same state of mind as another. There was dejection in one, and penitence in another; timidity in one, and anxiety in another; intrepidity in one, and trembling in another; expectation in one, and weeping in another, and apprehension in another, and serenity in another, and full assurance in another Nevertheless they were all coming, or had already come to the Saviour. Therefore *none of them was cast out.* They were all treated as children of the same family,—as believers—and whether they were standing afar off, or coming by night, or sitting at his feet, or weeping at his grave, or reclining on his bosom, or looking to his cross, or interceding at his throne—the throne where light is given to the blind, and purity to the unclean, and help to the afflicted, and direction to the doubtful, and relief to the destitute, and the bright entrance into heaven to the dying—still the Saviour had a kindly look, or a helping hand, or a word of comfort for them all: and how diversified soever were their cases, the experience of every one of them was accordant with the declaration of the great Redeemer, "*him that cometh to me I will in no wise cast out.*"

And what is the practical lesson taught by these cases and which every man should be anxious to learn for himself? It is this: that *there is an all-sufficiency* in the riches of the Saviour's grace, that is equal to the necessities of his own case, however urgent these necessities may be; if he come to the Saviour as he is, with all his burdens and with all his miseries, he will assuredly meet a kind and gracious reception, and be enabled to set his seal to the truth of the Gospel declaration, that it is "a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, even the chief."

PUBLISHED BY THE AMERICAN TRACT SOCIETY.

No. 422.

REFORMATION OF DRUNKARDS.

Truly we live in an age of wonders. Under peculiar influences, hundreds and thousands of hopeless drunkards are becoming sober men—yet the work of reform has but commenced. It is computed that there are in the land no less than 500,000 habitual inebriates. The condition of each individual calls for sympathy and aid, that he may become a sober man, and, through the blessing of God, gain eternal life.

For drunkenness there is and can be no apology; but the condition of the drunkard is often pitiable in the extreme. However gradual, or respectable, may have been his progress in the descent called *temperate drinking*, the appetite now *is formed* within him—the drunkard's appetite. Wretched man! He feels what not faintly resembles the gnawing of "the worm that never dies." He asks for help. There are times when he would give worlds to be reformed. Every drunkard's life, could it be written, would tell this in letters of fire. He struggles to resist the temptation, causes himself to be shut up in prison, throws himself on board a temperance-ship for a distant voyage, seeks new alliances and new employments, wrestles, agonizes, but all in vain. He rises to-day but to fall to-morrow; and amid disappointment and reproach, poverty and degradation, he says, "Let me alone, I cannot live," and plunges headlong to destruction.

Who will come to his rescue? Who will aid in the deliverance of thousands of thousands from this debasing thraldom of sin and Satan? Our aid they must have.

Their *number* demands it. Half a million, chiefly adults, often heads of families, having each a wife and children, making miserable a million and a half of relatives and friends. They pass, too, in rapid succession. Ten years is the measure of a generation, and if nothing is done to save them, in the next forty years two millions may be swept into eternity.

Their personal degradation and suffering require it. What would we not do to pull a neighbor out of the water, or out of the fire, or to deliver him from Algerine

captivity, or wrest him from the hand of a pirate or midnight assassin? But, what captivity, what pirate, what murderer so cruel as Alcohol?

Their *families* plead for it. The innocent and the helpless;—the lambs in the paw of the tiger, and that tiger a husband and father. Amid hungering and thirsting, cold and nakedness, humiliation and shame, sufferings which no pen can describe, they ask for aid.

The good of the community demands it. While they live as they do, they are only a moth and a curse. The moment they are reformed, society is relieved of its greatest burden. The poor-house and the jail become almost tenantless.

The practicability of a sudden and complete reform of every drunkard in the land calls for it. This science has denied. Religion has only said, "With man it is impossible, but not with God, for with God all things are possible." But science yields to experiment, and religion marches on joyful in the footsteps of providence. Thousands amongst us say, "How it has been done we know not. One thing we know, that whereas, once we were drunkards, now we are sober men."

But above all, *the salvation of the soul* calls. Temperance is not religion. Outward reformation is not religion; but by this reform a great obstacle is removed, and thousands of these miserable men may be brought into the kingdom of God. The strong chain that has been thrown around them by the prince of the power of the air is broken. They may be approached as they never could be before. Conviction of sin is fastened upon their conscience. Gratitude inspires their bosoms. Good men are, of choice, their companions. The dram-shop is exchanged for the house of God. A Bible is purchased. Their little ones they bring to the door of the Sabbath-school. They flee affrighted from the pit; and, through grace, many lift up their hands imploringly to heaven, as the only refuge for the outcast, the home for the weary. This has been the operation of the reform in England. Of 35,000 reformed drunkards in that country, 5,600 have become members of christian churches, having hope in God and joy in the Holy Ghost. So it has been in Scotland; many there now sing of grace and

glory. So it manifestly is in America, and so will it be more and more around the world, as ministers and christians meet them in kindness and lead them to the waters of salvation.

But what can we do? How can we aid the poor unfortunate drunkard? This is the question.

All can do a little. Some can do much. Every man can get out of the way of his reform;—cease setting him an example which proves his ruin;—cease selling him an article which is death to the soul; discountenance the drinking usages of society and those licensed and unlicensed dram-shops which darken the land. Every man can speak an encouraging word to the wretched inebriate; tell him of what is doing in the land, allure and go with him to the temperance meeting, and urge him to sign the pledge; and when he has signed, comfort and strengthen him, give him employment, give him clothing; and if he falls, raise him up, and if he falls seven times, raise him up and forgive him.

Try it, christian brother. I know your heart bursts forth in gratitude to God for what he has done; that he has raised up a new instrumentality for rescuing thousands of our race from the lowest degradation. It is a token of good for our country and the world. Enter into this field of labor. "You know the grace of our Lord Jesus Christ; that though he was rich, yet for our sakes he became poor, that we through his poverty might become rich." Go imitate his example; become poor, if need be, to save the lost. "Go out into the highways and hedges and compel them to come in."

Try it, christian philanthrophist, "It is good neither to eat flesh, nor to drink wine nor any thing whereby thy brother stumbleth, or is offended, or made weak." Sacrifices make the world happy, and God glorious.

Try it, christian female. It is work for your sex. Woman is the greatest sufferer from intemperance;—driven by it from her home; made an outcast from all the comforts of domestic love, while her babes cry for bread, and she has no relief. Lost men will listen to your words of kindness, be cheered by your benefactions, encouraged by your smiles.

Try it, young men. Have you no companions early

palsied, withered and scathed by alcoholic fires, treading now on the verge of the drunkard's grave? Go after them in their misery. Go, thanking God that you are not as they are. Go, believing that you may save them; that they will receive you thankfully; that they must have your help or be lost. Go, and be strong in this work. The movements of providence call you to effort for the unfortunate and wretched, that you may pull them out of the fire. What you do in the blessed work, do quickly. O, if it be in your power to save one young man, do it quickly. Run and speak to that young man. He will thank you for it. His father will thank you. His mother will thank you. His sisters will thank you. His immortal soul, rescued and saved, will love you for ever.

To the Poor Unfortunate Drunkard.

MY FRIEND AND BROTHER,—You are poor and wretched. A horrid appetite hurries you on in the road to ruin. Abroad you are despised. Home is a desolation. A heart-broken wife weeps over you, yet does not forsake you. She hopes, she waits for your reform and for better days. Conscience bids you stop. But appetite, companions and custom say, *One glass more.* That is a fatal glass. You rise but to fall again, and you feel that you can never reform. But you CAN REFORM. Thousands and thousands around you have reformed, and would not for worlds go back to drinking. They are happy at home; respected abroad; well dressed; well employed; have no thirst for the dreadful cup. They feel for you. They say, "Come thou with us and we will do thee good." Come *sign the pledge*, the pledge of total abstinence. In this is your only hope. This is a certain cure. Touch not, taste not, handle not rum, brandy, whisky, wine, cider, beer, or any thing that intoxicates, and you will be a new man, a happy man. Begin now. Try it now in the strength of the Lord. From this good hour resolve that none of these accursed drinks shall ever enter your lips. The struggle may be severe, but it will soon be over Say then. "Come life, come death, by the help of God I will be free."

PUBLISHED BY THE AMERICAN TRACT SOCIETY,

No. 423.

MY WIFE'S GOLD RING;

OR

JOHN GASPARD LAVATER AND THE POOR WIDOW.

It was a practice with Lavater (an eminent clergyman born in Zurich, Switzerland, 1741,) to read, every morning, one or more chapters in the Bible, and to select from them one particular passage for frequent and special meditation during the day. One morning after reading the fifth and sixth chapters of the Gospel of Matthew, he exclaimed, "What a treasure of morality! how difficult to make choice of any particular portion of it!" After a few moments' consideration he threw himself upon his knees, and prayed for Divine guidance.

When he joined his wife at dinner she asked him what passage of Scripture he had chosen for the day. "'Give to him that asketh thee; and from him that would borrow of thee turn thou not away,'" was the reply. "And how is this to be understood?" said his wife. "'Give to him that asketh thee; and from him that would borrow of thee turn thou not away,'—these," rejoined Lavater, "are the words of Him to whom all and every thing belongs that I possess. I am the steward, not the proprietor. The Proprietor desires me to give to him who asks of me, and not to refuse him who would borrow of me; or, in other words, if I have two coats, I must give one to him who has none, and if I have food, I must share with him who is an hungered and in want; this I must do without being asked; how much more then, when asked."

This, continues Lavater in his diary, appeared to me so evidently and incontrovertibly to be the meaning of the verses in question, that I spoke with more than usual warmth: my wife made no further reply than that she would well consider these things.

I had scarcely left the dining-room a few minutes,

when an aged widow desired to speak to me, and she was shown into my study. "Forgive me, dear sir," she said, "excuse the liberty I am about to take; I am truly ashamed, but my rent is due to-morrow, and I am short six dollars; I have been confined to my bed with sickness, and my poor child is nearly starving; every penny that I could save I have laid aside to meet this demand, but six dollars yet are wanting, and to-morrow is term-day." Here she opened a parcel, which she held in her hand, and said, "This is a book with a silver clasp, which my late husband gave me the day we were married. It is all I can spare of the few articles I possess, and sore it is to part with it. I am aware that it is not enough, nor do I see how I could ever repay,—but, dear sir, if you can, do assist me."

"I am very sorry, my good woman, that I cannot help you," I said; and putting my hand into my pocket I accidentally felt my purse, which contained about two dollars; these, I said to myself, cannot extricate her from her difficulty, she requires six; besides, if even they could, I have need of this money for some other purpose. Turning to the widow, I said, "Have you no friend, no relation, who could give you this trifle?"

"No, there is no one!—I am ashamed to go from house to house, I would rather work day and night; my excuse for being here is, that people speak so much of your goodness: if, however, you cannot assist me, you will at least forgive my intrusion; and God, who has never yet forsaken me, will not surely turn away from me in my sixtieth year!"

At this moment the door of my apartment opened and my wife entered. I was ashamed and vexed: gladly would I have sent her away; for conscience whispered, "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." She came up to me and said, with much sweetness, "This is a good old woman; she has certainly been ill of late; assist her if you can."

Shame and compassion struggled in my darkened soul. "I have but two dollars," I said in a whisper, "and she requires six; I'll give her a trifle in the hand and let her go."

Laying her hand on my arm and smiling, my wife said aloud, what conscience had whispered before—"Give to him that asketh thee; and from him that would borrow of thee turn not thou away."

I blushed, and replied with some little vexation, "*Would you give your ring for the purpose?*"

"With pleasure," answered my wife, pulling off her ring.

The good old widow was either too simple or too modest to notice what was going on, and was preparing to retire, when my wife called to her to wait in the lobby. When we were left alone, I asked my wife, "Are you in earnest about the ring?"

"Certainly, how can you doubt it?" she said; "do you think that I would trifle with charity? Remember what you said to me but half a year ago. Oh, my dear friend, let us not make a show of the Gospel; you are in general so kind, so sympathizing, how is it that you find it so difficult to assist this poor woman? why did you not, without hesitation, give her what you had in your pocket? and did you not know that there were yet six dollars in your desk, and that the quarter will be paid to us in less than eight days?" She then added with much feeling, "'Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Behold the fowls of the air; they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them.'"

I kissed my wife, while tears ran down my cheek:—"Thanks, a thousand thanks, for this humiliation!" I turned to the desk, took from it the six dollars, and opened the door to call in the poor widow—all darkened around me at the thought, that I had been so forgetful of the omniscience of God as to say to her, "I cannot help you." Oh, thou false tongue! thou false heart! If thou, Lord, shouldst mark iniquities, Oh Lord, who shall stand! "Here is what you need," I said, addressing the widow.

At first she seemed not to understand what I meant, and thought I was offering her a small contribution, for which she thanked me, and pressed my hand; but when she perceived that I had given her the whole sum,

she could scarcely find words to express her feelings. She cried, "Dear sir, I cannot repay: all I possess is this poor book, and it is old."

"Keep your book," said I, "and the money too, and thank God, and not me, for verily I deserve no thanks, after having so long resisted your entreaties; go in peace, and forgive an erring brother."

I returned to my wife with downcast looks, but she smiled, and said, "Do not take it so much to heart, my friend; you yielded at my first suggestion: but promise me, that so long as I wear a gold ring on my finger, and you know that I possess several besides, you will never allow yourself to say to any person, 'I cannot help you.'" She kissed me and left the apartment.

When I found myself alone, I sat down and wrote this account in my diary, in order to humble my deceitful heart—this heart which, no longer ago than yesterday, dictated the words, "Of all characters in the world, there is none I would more anxiously avoid than that of a hypocrite;" yet to preach the whole moral law, and to fulfil only the easy part of it, is hypocrisy. Merciful Father, how long must I wait, and reflect, and struggle ere I shall be able to rely on the perfect sincerity of my profession!

I read over once more the chapter which I had read in the morning with so little benefit, and felt more and more ashamed, and convinced that there is no peace, except where principle and practice are in perfect accordance. How peacefully and happily I might have ended this day, had I acted up conscientiously to the blessed doctrines I profess! Dear Saviour, send thy Holy Spirit into this benighted heart! cleanse it from secret sin! and teach me to employ that which thou hast committed to my charge, to thy glory, a brother's welfare, and my own salvation!

Published by the American Tract Society, 150 Nassau-street, New-York.

No. 424.

Eternal Life or Eternal Death awaits you.

Many ages ago the suffering patriarch, Job, exclaimed, "When a few years are come, then I shall go the way whence I shall not return." More than three thousand years have passed since, in his case, this expectation has been realized. You, reader, are now sojourning for a short time, on earth, but the patriarch's language applies to you, and you must soon go the way whence you will not return. But whither will that last journey conduct you? It leads to worlds very different from this. Solemn beyond expression are the prospects at its close

> "Important journey! awful view!
> How great the change! the scenes how new!
> The golden gates of heaven display'd
> Or hell's fierce flames, and gloomy shade!"

The happiness of heaven is unutterable. The righteous will be satisfied, when they awake in their Redeemer's likeness. Psalm 17: 15. The misery of hell is inconceivable. The Lord Jesus, that faithful and true Witness, represents a drop of water, to cool the tongue tormented in those undying flames, as a boon earnestly coveted but never gained. Luke, 16: 24. Whatever there be besides, to heighten heavenly happiness, its highest rapture springs from its being everlasting. And whatever there be besides, to add misery to the terrors of damnation, its deepest and most direful misery is caused by its being everlasting.

Reader, eternity awaits you! Eternal life or death is at hand and one must certainly be yours. Eternity is a duration beyond calculation and comprehension. Look at the ground covered with innumerable millions of blades of grass, look at the leaves that clothe the trees with verdure, and the drops of morning dew, and what are these altogether compared to eternity? Repeat these numbers millions of times, yet the whole of the mighty sum would be insignificance and nothing, compared with eternity. And O reader, amidst the joys of salvation, or the miseries of perdition, this eternity awaits you

This truth is fully asserted in God's infallible word. That holy book declares that eternal existence awaits every child of man. Eternal life and happiness are frequently represented to be the future portion of the righteous. "This is the record, that God hath given to us eternal life, and this life is in his Son." 1 John, 5 : 11. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." John, 3 : 16. "My sheep hear my voice, and I give unto them eternal life; and they shall never perish." John, 10 : 27, 28. "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life." John, 6 : 40. "Verily, verily, I say unto you, He that believeth on me hath everlasting life." John, 6 : 47. "I am the resurrection, and the life : he that believeth in me, though he were dead, yet shall he live : and whosoever liveth and believeth in me, shall never die." John, 11 : 25, 26. "The righteous shall go into life eternal." Matt. 25 : 46. "This corruptible must put on incorruption, and this mortal must put on immortality. Then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15 : 53, 54. "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." 2 Cor. 5 : 1. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." Rev. 3 : 12. "He that overcometh shall not be hurt of the second death." Rev. 2 : 11. These are a few of the numerous proofs that immortal happiness is the portion of the righteous. They are given in varied language, and the truth is presented in different lights, but all show that eternal life is theirs.

With equal plainness and decision the Scriptures affirm that eternity, though a wretched eternity, awaits the impenitent and unconverted. "He that believeth not the Son shall not see life; but the wrath of God abideth on him." John, 3 : 36. "When the Son of man shall come in his glory—then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment." Matt. 25 : 31, 41,

46. "They shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1:9. "And the smoke of their torment ascendeth up for ever and ever." Rev. 14:11. "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. 21:8. "If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. If thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched." Mark, 9:43–48. Is it possible for language to assert in plainer terms the dreadful truth, that eternal misery awaits the unrighteous? The same terms which represent the eternal duration of God, and the eternal life of the righteous, are employed to represent the everlasting duration of the misery of the lost; and not only so, but in language still more forcible and expressive than almost any single word, does the Lord Jesus repeatedly assert, that the fire of hell shall never be quenched.

How solemn, in both these views, is the prospect of eternity. Eternal life, or eternal death; eternal happiness, or eternal wo; eternal rapture, or eternal torment; eternal honour, or eternal shame; eternal holiness, or an eternal load of sin; eternal nearness to God, or eternal banishment from him; eternal communion with holy angels and happy saints, or eternal weeping, wailing, and despair, with Satan and accursed spirits. In these awfully opposite views, eternity is before you, and can you trifle with its interests? Oh! if disposed to slight its great concerns, think what will be your views of such folly, when concerning all for which you neglect eternal life, you shall have to say, It is ten thousand years since I possessed those poor trifles, for which I ruined my soul. Or, if you are a christian, when almost drooping under worldly trials, think how

insignificant they will appear when, of the last of them, you shall exclaim, It is ten thousand years ago.

Christian, what encouragement have you for stedfast perseverance, when you contemplate the mansions of peace and the country of rest! "There remaineth a rest to the people of God." Heb. 4:9. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:4. "There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Tim. 4:8. With such hopes what a trifle is this world to me, its sorrows or its joys, its losses, or its gains, trifles alike! Therefore, my soul, be stedfast, unmovable, always abounding in the work of the Lord, for thy labour shall not be in vain in the Lord.

Reader, for eternal happiness, nothing but an interest in the Lord Jesus can possibly prepare you. You are a sinner, you cannot deny it; "all have sinned." Rom. 3:23. As a sinner, you are by nature a child of wrath. Eph. 2:3. A condemned creature; for "cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal. 3:10. The Lord Jesus declares, "Ye must be born again." John, 3:7. "Except ye repent, ye shall all likewise perish." Luke, 13:5. The pardon and salvation you need, the Saviour is able and willing to give, for "Christ died for our sins." 1 Cor. 15:3. By many precious invitations in his holy word he bids you come to him and be happy. He only can save you. If you slight him, all is lost; if you welcome him, all will be well. Flee then, to him, and be blessed; to him commit your soul; devote your heart, and yield your all. And O, forget not to consider *what* you will be, and *where* you will be, when of earthly pleasures and pains, possessions and privileges, comforts and friendships, and even of life, death and judgment, you have to say, They all are passed thousands of centuries ago.

PUBLISHED BY THE AMERICAN TRACT SOCIETY.

No. 425.

CAN YOU DIE TRANQUIL?

BY REV. ADOLPHUS MONOD,
Professor of Theology, Montauban, (late Pastor at Lyons,) France.

"*It is appointed unto men once to die*," says the Apostle, "*and after this the judgment.*" Whoever you are, you must *die*. And you know not when you will die. Perhaps in a few years; perhaps in a few days; perhaps to-morrow; perhaps to-day. And after death *the judgment*. When you die you will appear before the bar of the Sovereign Judge, there to receive the sentence which will be eternal. My question is "*Can you die Tranquil?*" If you should die to-day, this moment, and appear as you are before God, are you sure that you would be acquitted, and not condemned?

Alas! there are men who, under the delusion of the great adversary, flatter themselves that NO ONE *will be absolutely condemned in the day of judgment.* But I ask *how do they know this?* and especially how do they know it with such certainty, that they could die tranquil?

Some argue that *God is too good* to condemn any one to eternal misery. But they forget that the goodness of God is not alone to be considered, but his *justice* also; since goodness, apart from justice, a goodness which would leave crime unpunished, would be a weakness unworthy of a man charged to judge his fellow-men, and how much more unworthy of the "Judge of all the earth." Gen. 18:25. They forget that, in order to know what a perfectly good, and at the same time a perfectly just God will appoint for sinful man, it is folly to refer to the opinion of man himself, who can neither be a disinterested judge in his own cause, nor an intelligent judge in that of God. The appeal must be made to a higher and more impartial authority; and where shall

we find such authority, if not in *the inspired volume*, which speaks to us in the language of God himself. Well, then, this holy book, far from attributing to God a goodness which prevents his condemning any of his creatures, declares to us, on the contrary, that "his goodness is over all his works," and on the same inspired page, that "all the wicked he will destroy." Psa. 145: 9, 20; 92: 7.

Others persuade themselves that *man can prepare himself for judgment after death;* and perhaps with greater advantages than here below, since probably his mind will have more light and fewer temptations when he shall be freed from flesh and have escaped this world. But who has come back from the abodes of the dead to tell us what passes there? Who knows the effects of the great and mysterious change which death makes in our condition, so that he can assure you there will be space for repentance after death? And what can be known respecting the dead, but what is taught us in the word of God? Now this word never tells you of the conversion of the dead, nor of prayers offered for the dead, nor of any such thing. It every where points to the present life as the time of our probation, and death as its end; it describes death as taking away man in his iniquity, (Ezek. 33: 6, &c.) and gives us to understand that a man who "dies in his sins" can never go where Jesus Christ has gone, (John, 8: 21,)—to eternal happiness. It connects closely judgment with death, without recognising any interval between them. "It is appointed unto men once to die, and after this the judgment." It declares in a passage referring directly to the question before us, that "according to the deeds done in the body," (2 Cor. 5: 10,) that is, in the present life, we shall be tried at the judgment-seat of Christ.

But some go still further, and fancy that, in whatever state men appear before the bar of God, and whatever

sentence they there receive, it will not be for any a sentence to *eternal* misery: daring thus to regulate the judgment according to their own theories. But what is this ? A conjecture to amuse the imagination, and lull to sleep the conscience; nothing more. The Bible every where declares or takes for granted, that there will be a real judgment, where some will be placed on the right hand, and others on the left; and that " these shall go away into everlasting punishment, but the righteous into life eternal." Matt. 25:46. The Bible represents Abraham saying to the rich man, " Between us and you there is a great gulf fixed, so that they who would pass from hence to you cannot, neither can they pass to us that would come from thence." Luke, 16:26. It paints the condition of Judas, dying in his impenitence, as so desperate, that " it had been better for him if he had not been born." Matt. 26:24.

Away then with this vain conjecture. All reasonings to persuade one's self that no man will be for ever condemned are unsubstantial, because they are not founded upon reason, which knows nothing of these things, nor upon revelation, which decides against this hope. They are but idle theories, which may amuse the leisure of a philosopher in his study, but cannot give tranquillity on a death-bed; for, to say the least, they afford no certainty to him who seeks refuge in them. Who of you, in that terrible moment, when struggling in the agonies of death, could say with unshaken assurance, " I know that no one will be condemned at the bar of God ?" No, no: these theories of an idle brain can never assure you against the terrors of the judgment. Leave, then, these delusive reasonings, and take things as they are, and as we find them in the word of God. Admit that there will be a real judgment, where some will be acquitted and some condemned, and that thus all men cannot die tranquil, but those only who have a well-founded assu-

rance that they will not be condemned—and I ask you if you yourself are of this number? The question is momentous. Examine it, I say not coolly, for that is impossible, but with calmness. Let us discuss this fearful subject as simply, I had almost said as familiarly, as if I was speaking to each reader in his closet.

If all should honestly answer my question, I fear that vague hopes, an unreflecting confidence, at best loose reasonings would be the only support on which the hopes of many would be found to rest. Yet, if we should judge by the tranquillity they assume, and the security in which they live, they persuade themselves, doubtless, that they can die tranquil; and if you ask them *why*, the answer they will make, and which we hear in fact every day, is nearly as follows. One will say: "I am an honest man; I wrong nobody; do I not perform my duties as a father, husband, citizen? and what crime have I committed to deserve eternal condemnation?" Another: "I am not a despiser of religion; I attend church every Sunday, and I commune several times in the year." A third: "Is not God merciful to those who make themselves worthy of his grace; and what is there blame-worthy in my life?" These various answers are really but one: they all agree in this capital point, that those who speak thus THINK THEIR CONDUCT IS SUCH THAT THEY NEED NOT FEAR THE JUDGMENT OF A JUST AND HOLY GOD. Let me pause at this common thought, and addressing myself to all who rely on their own conduct as the ground on which they can die tranquil, let me ask them if this foundation is solid.

In order that an accused person should appear with confidence before a human tribunal, what is necessary? Plainly, that he shall have *compared his conduct with the law* by which he is to be judged, and have found the former conformed to the latter. That you may have a

similar assurance when going to the tribunal of God, you also must have compared your conduct, on which you depend, with the law according to which judgment is to be pronounced, and have found the former conformed to the latter. Have you made this comparison, and found this conformity? Let us see if you are not mistaken.

The law by which you will be judged at the bar of God is *the law of God.* This law is made known to you, first by conscience, where God wrote it originally; but this first light becoming more and more obscure by sin, God gave us another, the Bible. In the Bible, then, you can learn what is the law. You there find it sometimes spread out into distinct precepts, as in the ten commandments, and sometimes summed up in a few pithy maxims: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself." Matt. 22:37–39. And again: "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

Have you practised this law? When you have heard the commandments of God, could you rise and say what the young man in the Gospel believed he could say: "All these things have I kept from my youth up?" Matt. 19:20.

If you answer in the affirmative, attend to a simple account of a conversation I held one day with a man who had this opinion of himself. I had put to him the question, "Can you die tranquil?" He replied without hesitation that he could; and on pressing him to explain the ground of his tranquillity, he told me, like you, that eternal life is promised to those who obey the commandments of God, which he had always done. I then took, almost at random, one of the commandments of the decalogue; it was the fifth, "Honor thy father

and thy mother;" and asked him such questions as these: "Have you never done any thing which your parents forbade? or spoken unnecessarily of their faults? or failed in the respect and affection you owed them? or done to them what you would not wish your children should do to you?" He was constrained to acknowledge that he had sinned in many ways against this commandment. I then asked him if, supposing he had sinned against this commandment only, and had observed all the others in an irreproachable manner, he could be regarded as an observer of the law? He was obliged to answer No, according to the simple and searching language of James, "Whosoever shall keep the whole law, and offend in one point, is guilty of all. For he that said, thou shalt not commit adultery, said also, thou shalt not kill. If then thou do not commit adultery, but if thou kill, thou art a transgressor of the law." James, 2: 10, 11. But I had no difficulty to make him see that this was not the only commandment against which he had sinned. I quoted a second, concerning which I put several questions, leaving him always to judge himself of his own conduct; after this, a third; then another; and always with the same result. He went on from surprise to surprise, and from humiliation to humiliation.

I then asked him to name in his turn one commandment which he had not transgressed. He chose the second: "Thou shalt not make unto thee any graven images, nor bow down before them." At first he believed himself entirely innocent: surely he had never worshipped idols. But I represented to him that there was an idolatry, of which a person was guilty every time that he gave to the creature the homage and affections due only to the Creator; so that the covetous man is an idolater, because he makes a god of his gold; and the intemperate man is an idolater because he

makes one of his belly, according to the words of St. Paul, Eph. 5 : 5 ; Col. 3 : 5. Have you never preferred to God and his will, either riches, or the pleasures of sense, or worldly honors? These questions soon led him to acknowledge that even the commandment which he believed himself farthest from having violated, he had violated many, many times. At last I remarked to him that, "if his heart condemned him," God condemned him more severely still; God, who "is greater than our heart, and knoweth all things;" (1 John, 3 : 20 ;) God, who discovers in us all the evil which escapes our own notice, and who remembers all which we forget; and I added that, even if he did not feel guilty, he would not for this reason be justified, because he who judges us is the Lord; (1 Cor. 4 : 4 ;) and the Lord has declared expressly in his Word, that "all have sinned and come short of the glory of God; that there is none righteous, no, not one; that there is none that doeth good, no, not one." Romans, 3 : 10, 12, 23. The man of whom I speak was open-hearted; he acknowledged candidly, and with feeling, that he had been under a complete illusion; that his conduct, far from having been conformed to the commands of God, had been wholly contrary to them; and that, having so evidently deserved condemnation, he could not die tranquil.

With some small differences, the substance of this conversation would be the same with what I would hold, if I could, with every reader; and if you have equal candor with him, you would be led inevitably to the same result. If then you have no other foundation for your tranquillity than the pretended *conformity of your conduct* to the law of God, you are mistaken; this conformity does not exist; this foundation is insecure—you cannot die tranquil.

I might stop here, and conclude that you must give

up the hope you have cherished, and seek another more solid hope; since, if your conduct is not in accordance with the law of the supreme tribunal, it does not appear possible for you to escape condemnation. But there is one more delusion by which men flatter themselves that they shall escape. They think THE LAW WILL BE MITIGATED, and the Judge be satisfied with an imperfect obedience. "God," they say, "will not exact of his feeble creature the perfect fulfilment of his law."

But whence does this hope proceed? Not from sound reason; but from a corrupt heart, in love with sin. What says the word of God? "As many as are of the works of the law, are under the curse; for it is written: Cursed is every one that continueth not in all things that are written in the book of the law to do them;" and again: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all;" and again: "I testify to every man that is circumcised," (wishing to be justified by his works,) "that he is a debtor to do the whole law." Gal. 3:10; James, 2:10; Gal. 5:3. What shall I say more? "It is a fearful thing to fall into the hands of the living God." "Our God is a consuming fire." "He is of purer eyes than to behold iniquity." Who "will by no means clear the guilty;"—Heb. 10:31; 12:29; Hab. 1:13; Exod. 34:7; and a thousand similar passages. Think you that this is the language of a God disposed to bend his law, to accommodate it to the weakness of sinful man?

Are there still those who seek a last subterfuge in a perversion of the mercy of Christ? Will you say, "It is true that the law at first was strictly applied; but *God consents to bend it in consideration of the sacrifice of his Son.* He no longer exacts from us a perfect obedience, but will be satisfied, if to this redemption we add

a certain measure of obedience?" Here, here I cannot restrain my feelings! where are we! if in a Christian land there may be substituted for the blessed and holy doctrine of the expiation of sin, by the blood of Christ, the idea contained in the language just recited—an idea from which the doctrine of salvation by Jesus Christ is as far removed as heaven is from hell—an idea which only borrows some words from the Bible, the better to cover the attack upon its most fundamental truths; which, not content to charge God with conniving at sin, makes Jesus Christ also an accomplice in this prevarication; which makes the Son come down to earth only to proclaim before indignant angels, that the justice of the Father is not inflexible, and which makes the blood of the Son of God flow to efface—what? the sins of the creature? no; but the holiness of the Creator

Ah! rather must it be said that, if you have entertained a hope that the law will bend, you will have to abandon it before the cross of Jesus Christ; for God has nowhere proclaimed his fixed design not to bend his law in so public and striking a manner as upon this cross. What means the spectacle which God there gives to men and to angels, unless that God, placed in this alternative, either to bend his law, or strike his only and well-beloved Son, struck his only and well-beloved Son! So impossible is it for him to abate aught of the holy requisitions of his law! Thus this mitigated law, which you have invented to shield you from the terrors of judgment, being condemned by reason and rejected by the Bible, ends with being crushed by the cross of Jesus Christ.

Beware, my deceived friend: this law which you have kept is *not* the law of God, it is not the law by which you will be judged in the last day. It is a law which your corrupt heart and guilty conscience have conceived; a law which you have dictated to your

Judge; a law which dishonors him; a law which he rejects; a law which he hurls back with indignation upon its authors, as the greatest of all their offences against his holy majesty. Away, then, away with this false doctrine of a mitigated law! Away with this hope, which procures for man only the vengeance of God! The law of God will not be mitigated. The law of God is fixed, unchangeable, absolute, eternal. You may break it, but it will never bend. If, then, you have no other foundation for your tranquillity than the hope of being judged according to a mitigated law, you deceive yourself: this mitigated law is a phantom; this foundation is delusive—you cannot die tranquil.

But lest this delusion should still linger in your mind, *suppose this mitigated law were proved*, and that you are on the bed of death, fortifying yourself against the judgment by questions like these: "Have I virtue enough to deserve the indulgence of the law? Have I only that degree of sin which it tolerates? Or have I passed the fatal limit? Have I done good works enough? or are more necessary? How do I know? Oh! who will tell me exactly what God requires, and what I am myself?" Unhappy man! Obliged in order to tranquillize yourself to measure things for which you have no measure, how could you ever say, "I am secure; I die in peace?" What peace could you find in solving a question of more or less sin, or good deeds, but a peace which comes and goes alternately in your wretched heart, a peace which is no peace! No, no; it is not a calculation of probabilities that can give peace on a death-bed! Confess, then, that, were it possible for the law of God to be mitigated, this would avail you nothing; and that if you have no foundation for your tranquillity but this hope, you deceive yourself: this foundation is insecure, you cannot die tranquil.

Is there *any other* foundation for your tranquillity, O

ye who rely on your conduct? I know none; nay, more, you do not yourselves know, you cannot know any other. It is absolutely necessary that your conduct on which you rely, and the law according to which you are to be judged, should be in accordance: your acquittal depends upon it. This cannot take place except in one or other of these two ways: either that your conduct be conformed to the law, or that the law be conformed to your conduct. This is the only alternative. You cannot go out of this fatal circle. But I asked you, first, if your conduct had been conformed to the law, and you were constrained to reply: "No, it has not been conformed to it." We then inquired if the law could be accommodated to your conduct; and reason, the Bible, the cross of Christ answered, "No, it cannot be accommodated." Lastly, to complete the evidence we examined if, by rejecting reason, shutting the Bible, taking away the cross, and attributing to God a mitigated law, you can be sure that you have observed even this law; and reason obliged you to say; "No, we cannot be sure." What hope then remains to you? How will you ever end this endless debate between your conduct, which cannot satisfy the law, and the law which cannot be bent to your conduct? How, unless by your condemnation? This condemnation alone can restore order, settle the difficulty between your conduct and the law, do justice to you and to God. This condemnation is inevitable; and if you should appear such as you are before the bar of God, if you should die to day—but stop. It is enough to prove to you, and I believe I have done it with almost mathematical evidence, that, to say the least, you can have no certainty of not being condemned—and so no tranquillity in dying.

But my friend, my dear friend, if you cannot die tranquil, by what charm, by what secret are you enabled to

live tranquil? What! you may die at any moment; you know not what may be your eternal doom; you have reason to believe that you will be condemned, and still you take up with a vague hope, or chance, that you will escape; and your countenance is tranquil! and you can sleep tranquilly! and you attend tranquilly to your business! nay more, you enjoy life! and it may be, you frequent the house of feasting! and go, laughing, singing, dancing, towards the bar of the sovereign Judge, with no more concern than if your eternal destiny was to be decided by lot, and you were indulging a mere heedless curiosity to learn whether this or that preacher is right, whether the Bible is the inspired word of God or a human invention, whether heaven and hell are realities or fictions, and whether your destiny is to be everlasting happiness or everlasting misery! Ah! if there is any thing in the world more deplorable than the terrors of the judgment appointed for you, it is the false security in which you await it.

But no, I do you injustice. These reflections, I am convinced, have produced a salutary anxiety in your mind. This subject has a force, an evidence to move even stones. The veil falls off, your security is dissipated, a new day dawns upon you, death alarms you, the judgment affrights you, you feel at last that you cannot remain in your present state a day longer—no, nor an hour.

But how to escape! Is there any way to secure beforehand a favorable sentence for the last day? Can any man in the world appear at the bar of God with the assurance that he will not be condemned! Yes, thanks be to God, there are many who, if called to die to-day, would yield their spirits to him, in the joyful assurance that they should not be condemned. This answer has been made by multitudes whose confidence

has been put to the test, and has not deceived them on a death-bed. Yes, we can die tranquil.

You ask, perhaps, "And why you more than we? What is the *foundation of your hope?*" I answer, let it be examined, and you shall judge whether it rests, like your's, on the sand, or whether it is based on the Rock of ages.

You will ask us, first, whether we find in our conduct that *conformity to the law of God* which we have shown not to be in yours No: we have transgressed the law like you,—more than you, perhaps,—and each of us regards himself as "the chief of sinners." 1 Tim. 1: 15.

Do we then expect for ourselves those *mitigations in the law* which we have shown that you cannot expect for yourselves? "No: if we should indulge such a hope, we should no longer be tranquil; but we dread such a hope, and we believe that the law of God cannot be mitigated for any one."

"But then," you will say, "what is it that gives you assurance, and *what is the difference* between your condition and our's!" Here is the difference: we *do not rely upon our conduct, or any thing there is in us;* our hope rests on quite another foundation. This foundation we do not seek in ourselves, but in another; as it is written, "There is one mediator between God and man, the man Christ Jesus." 1 Timothy, 2: 5. WE PLACE OUR HOPE UPON JESUS CHRIST: on account of what he has done we can die tranquil. Let us explain.

We have learned from the Bible, which is the inspired Word of God, and the testimony of which is as much above human reasonings as the Divine authority is above human authority, that God, seeing all men were under condemnation by their works, and that none of them, "no, not one," could appear before him without being inevitably condemned by his holy law, devised, in order to justify man before his bar, a plan, in which we

know not which most to admire, the unspeakable mercy, or the profound wisdom there displayed. He established a MEDIATOR between himself and man. "He sent his Son, made of a woman, made under the law." Galatians, 4: 4. This Son of God, who by an incomprehensible mystery is also the Son of man, was appointed by God to reconcile to himself guilty and condemned man: uniting in himself the divine and human nature, having at once the perfections of the former and the sinless infirmities of the latter; eternal like God, born and dying like man; powerful like God, subject to fatigue and suffering like man; holy like God, tempted like man, in short, "Emmanuel," that is, "God with us," he placed himself between God and us, to be condemned in our stead, that thus we might be pardoned. He began by living like man in the midst of men, but without sin; keeping the law, as it would be necessary that we should have kept it to deserve by our works eternal life. Then he placed himself between God and us, upon the cross. Then he took our sins upon him. On him the law inflicted the blow which our sins had rendered inevitable; and at the same time, that our conduct is condemned, the law is satisfied; and yet, O marvellous! we are acquitted. For the Mediator did not remain in the tomb: he left the third day, and God declared thus, that he acknowledged him for his Son, and that he accepted his sacrifice in expiation of our sins. Then he ascended into heaven, and sat down at the right hand of God, where he makes intercession for those whom he has redeemed by his death. Such is the work accomplished by Jesus Christ, as Mediator between God and men, as it is written: "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God, in him." 2 Cor. 5: 21.

But this mediation has not absolved all men. Who, then, are absolved? Those, the Bible tells us, who partake of it *by faith*, those who *believe* in Jesus Christ; (Acts, 16: 31;) that is, those who, feeling that they are lost and utterly without hope in themselves, rest their salvation on Jesus Christ alone, and place him between God and themselves as their only hope. By this faith there is formed between Jesus and the believer a close and indissoluble union. He who believes is associated and united with Jesus: he becomes a branch of the vine of which Jesus is the root; (John, 15: 5;) a member of the body of which he is the head, bone of his bones, flesh of his flesh; (Ephesians, 5: 30;) one with him, as he is one with the Father; (John, 17: 21, 22;) so that the expression, "to believe in Christ," and these expressions, "to be in Jesus Christ," "to dwell in Jesus Christ," "to have Jesus Christ dwelling in you," amount to the same thing. Now as nothing affects the head which the whole body does not feel; and as where the head is, there also must the members be; so the believer allied to Jesus Christ by faith, is made partaker of his fullness. If he rises from the dead, we rise from the dead; if he ascends into heaven, we ascend thither also; if he receives eternal life, we receive it also with him. Thus the mysterious exchange is made by which the burden of our sins is borne by Jesus Christ, and his righteousness is accounted to us. By faith his mediation is appropriated by us, and he is not only the Savior, but our Savior, as it is written: "He that believeth in him shall not be condemned;" "he that believeth on the Son hath everlasting life;" "he that believeth, shall not come into condemnation, but is passed from death unto life;" (John, 3: 18, 36;) and again, "There is, therefore, now no condemnation to them who are in Christ Jesus." Rom. 8: 1.

But you will ask how we can die tranquil, who *have not kept the law?* True, we have not kept the law, and it would be enough to throw us into despair; if it was our own righteousness which we had to oppose to the penalty of the law. But we have *a Mediator.* It is his righteousness we oppose to the penalty of the law; he "of God is made unto us righteousness;" (1 Cor. 1 : 30;) "that we might be made the righteousness of God in Him." 2 Cor. 5 : 21. It is he who "hath borne our sins in his own body on the tree;" it is he who was "wounded for our transgressions, and bruised for our iniquities." Isaiah, 53 : 5. It is written, that "the blood of Jesus Christ cleanseth from all sin;" (1 John, 1 : 7;) and that "though our sins be as scarlet, they shall be white as snow; and though they be red like crimson, they shall be as wool;" (Isaiah, 1 : 18;) that "the Lord hath laid on him the iniquity of us all." Isaiah, 53 : 5.

You will ask again, how we can *die* tranquil—shall I say? or, *live* tranquil—we, *feeble, helpless, doubting, wavering* followers of Christ? True, we are feeble, helpless, unbelieving, more even than you think; and it would be enough to keep us in continual anguish if we had no help but in ourselves. But we have *a Mediator.* Can he, and will he, keep us in the faith? That is the question. If you can prove to us that Jesus Christ is feeble, imperfect, unbelieving, like ourselves, or that after having made a redemption he abandons us to ourselves, all our hope is gone. But that is what you can never prove. For it is written, that after rising from the dead, Jesus "ascended into heaven; that he sat down at the right hand of God;" (Mark, 16 : 19;) that there "he maketh intercession for us;" (Rom. 8 : 34;) that "if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life;" (Rom. 5 : 10;) that "God is faithful, who will not suffer us to be tempted above what we are able to bear;" (1 Cor.

10: 13;) and that "he who hath begun a good work in us, will accomplish it unto the day of Christ." Phil. 1: 6. After this, "there is no condemnation to them who are in Christ Jesus," and we can die—yea, and live the life of faith, far more tranquil than if it depended on our own unaided strength to persevere unto the end.

What then do you say to the ground of our tranquillity? Do you find it giving way at the first shock, like that on which you rest? Do you not find it, on the contrary, firm and unshaken? And have we not reason to say, comparing it with yours, "Their rock is not as our Rock, our enemies themselves being judges?" Deut. 32: 31. Ah! if you tell us that, resting as we do on so solid a foundation, we *do not appear as we ought to appear;* if you tell us that, with so well-established a hope, it is strange we do not enjoy more constant and settled peace, and that we do not always carry a contented mind under a smiling face; here we have nothing to answer: we humble ourselves in the dust, and we confess that you are right and we are wrong. Yes, our confidence is far from being as constant and settled as it ought to be. We fall short in practice of the sublime religion which we have preached to you, and which is truth itself. Too often do anxiety, sadness and doubt agitate these hearts where ought to "reign peace;" (Col. 3: 15;) and we have reason to cry to God in our distress, "Restore unto me the joys of thy salvation." Psalm 51: 12. We make no difficulty in avowing it to you, provided you understand that this avowal, humbling as it is to ourselves, enhances the glory of our doctrine. For why are we thus troubled? It is because we *lack faith in the Mediator.* It is because, while saying, "Lord, I believe," we are constrained to add, "help thou our unbelief." Mark, 9: 24.

Besides, it is not when our faith is firm, that we are

exposed to these sad thoughts; it is, on the contrary, when it is weak and fluctuating. By faith comes peace; little faith, little peace; much faith, much peace. The more you rely on your own conduct, the more you must be troubled; and the more we rely upon Jesus, the more tranquil we can be; because you, the more you examine your conduct, the more defective you find it; and we, the more we contemplate Jesus, the more perfect, holy, powerful, faithful, we find him, according to that excellent expression, "The work of the Rock is perfect." Deut. 32: 4. The Rock! Ah! if you knew how precious this name is to us! With Jesus, I descend into the depths of hell, and see nothing in the formidable accuser of the children of God but a conquered enemy unable to hurt me! With Jesus, I traverse the earth from one end to the other, and I march triumphant "over the lion and the adder," (Psalm 1: 19,) and over all the forces of the enemy! With Jesus, I ascend the highest heaven, and in my Judge I recognize my Savior! Jesus, Jesus, is the only name that we oppose to all anxieties and all fears! To the agonies of death, Jesus; to the terrors of judgment, Jesus; to the sufferings of the flesh, Jesus; to weaknesses of faith, Jesus; to the accusations of conscience, Jesus; to the temptations of the devil, Jesus; and to all your questions, Jesus, Jesus! He is our buckler, our hope, our life, our fortress, our peace, our refuge; and not only ours, but that of *all those who sincerely believe in his name*, from the beginning of the church, and for ever and ever! For this is not a new doctrine; the apostles of Jesus Christ taught us this glorious and firm hope, which we have so feebly explained to you; and without quoting from Peter, John, or other apostles, (1 John, 4: 17, 18; 2 Peter, 1: 11, &c.) what more is my discourse than an illustration of what St. Paul says in few words: "Who shall lay any thing to the charge of God's elect? It is

God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather is risen again; who is even at the right hand of God, who also maketh intercession for us." Romans, 8: 33, 34. And how can I better conclude, than by the triumphant song which closes so admirably this admirable chapter: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

And now that we have explained and vindicated the foundation of our hope, are there any who would still bring against the glorious tranquillity of those who rest upon Jesus, the accusation of presumption and folly? Will you not understand, though we have repeated it so often, that we rest this hope, not upon our works, which we believe evil, and worthy of everlasting fire; but upon grace alone, the free grace of God? Will you not understand that in this wonderful dispensation of Divine mercy, salvation comes wholly from God, and not from man; that it is given, and not bought; and that when we speak of it before you, it is to give glory to God, and to lead you to seek the same peace. It is for you as well as for us.

How! shall not the poor prodigal, whose heart is overflowing with the new happiness which he has found in his father's house, run towards other prodigal children, his old companions in misery, and cry to them—"O if you knew what my father has done for me! Instead of the fortune which I squandered, he gives me a second

better than the first; in place of the rags with which I was covered, rich clothes; instead of the husks which I shared with the swine, the food of his own table; instead of that corrupt society, his own society, his sweet conversation. He surrounds me, he overwhelms me with his love. Will you not also return to him?" Could he not speak thus without being told: "Proud man, what right hast thou to boast to us the goodness of thy father?" And we, "delivered from this fear of death which held us in bondage all our lifetime," (Heb. 2: 15,) may we not come to you, who are still in this bondage, to tell you of our happiness, and to urge you to believe like us, in order that like us you may be happy.

But what do I say? Do you not rather sigh after that holy and happy hope, and say in your heart, "I also would believe in Christ?" Well, then, believe, believe now. One step more and you are in the door of faith. Wait not till the seductions of sin, the temptations of infidelity, the railleries of an ungodly world have drawn away your heart. Put it not off till to-morrow. To-morrow, perhaps, you may not be willing; to-morrow, perhaps, you may not be able; to-morrow, perhaps, you will be dead. Not to-morrow, but to-day. "Now is the accepted time; now is the day of salvation." 2 Cor. 6: 2. Leave, then, all your doubts, cast yourself at the feet of Jesus, give him your heart; and instead of living "without hope, and without God in the world," (Eph. 2: 12,) you shall go forth singing, with pious Simeon, the song of those who can die tranquil: "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation!" Luke, 2: 29, 30.

THE END.

No. 426

THE YORKSHIRE WEAVER;

OR

The Duty and Advantage of Family Prayer.

BY REV. RICHARD KNILL.

Yorkshire (Eng.) presents land and sea views seldom surpassed in beauty and magnificence. One of the most beautiful of the land views is the Vale of Todmorton, the chief road from Halifax to Manchester. As you look up from the deep valley, along the sides of the majestic hills, you perceive woodlands, and parks, and mansions, and cottages, meeting the eye in every direction. Some of the houses, from their height, are difficult of access; but, when once reached, well repay the traveller for his toil, by the hospitality *within* and the grandeur of the landscape *without*.

It was my happiness to spend a week in this beautiful vale, preaching daily in the surrounding chapels. On one occasion, I spoke of the various methods which God is pleased to bless in bringing sinners to himself, and raising up missionaries; and in particular mentioned *family prayer*. This led the interesting individual whose short history I am about to relate, to call on me. He was a plain, sensible, kind-hearted man, and spoke the broad Yorkshire dialect. I do not know if he is yet alive; but when I saw him his hair was as black as a raven, his cheek bloomed with health, and his eye was like a rainbow—the tears and the sun-beams sparkled in it.

After we had conversed for some time on various subjects, at my request he related the following particulars:

"I was born near the edge of yonder lofty hill. My father occupied a small farm, on which the family used to work during the summer-months, and in the winter we all wove cloth, for our own use and for the market There was no church near us, and we grew up in great spiritual darkness. The Sabbath was our holiday, which

we generally spent in playing at cricket and foot-ball. In this state I remained until I was about twenty years of age, when one winter evening I rambled down from the edge of the mountain, to call on a neighbor who lived a few fields below. He was a man that feared God, and was accustomed to have morning and evening prayer with his family. When the usual hour arrived for the household to assemble, he said to me, in our dialect, '*John, ha mun stop to family prayer?*' I consented. A chapter was read, and he and his wife and children fell upon their knees, while I, as it was no business of mine, sat still and looked on. But I assure you, sir, I felt very strangely—I never felt so before. As soon as it was over I left them without saying a word, and walked to my father's house. But the scene I had witnessed could not be forgotten. I was struck to the heart! As I ascended the side of the hill, I thought, This must surely be the worship of God!—This is what I have never done, but it is what I ought to do!

"I hardly knew what to do, and I went to bed as usual —without prayer. But it was the last night I ever did so. Almost the first thing that came into my thoughts when I awoke, was my neighbor's family prayer. At the proper hour I went to my loom, and commenced working, but I could not go on. I felt as if my heart would break; and I was forced to cover my work with a handkerchief, lest the piece which I was weaving should be injured by my tears. I longed for night to return, that I might go down to my neighbor's house, and see the family prayer. I did so; and, as a kind Providence would have it, my neighbor again asked me to stop to the 'family prayer?' This was just what I wished. Nothing on earth would have pleased me so much! So the great book was brought, and the good man read, and they all fell upon their knees. I did not now kneel with them; but Oh! what I felt! As soon as they rose, I immediately left the house without saying a word, and hastened home. As I was going up the hill *I felt as if I must pray that moment;* but there was no shed into which I could enter and kneel down, and the snow was thick upon the ground; so I walked on. But my conscience would not let me proceed. A voice seemed to

say, 'Go to prayer; Seek the Lord; Cry for mercy; Begin at once!' So I pulled a large stone from the hedge, and placed it on the snow; and *there, on that stone, I first kneeled down and called upon God.*"

Reader! look at him for a moment. There he is on his knees! "Behold he prayeth!" Yes, with the snow for a carpet, and a stone for his cushion, and the heavens for a canopy, and the moon for a witness, and angels for his attendants—there, he first cried, "Lord, have mercy on my soul!" Oh what a night was that for my friend. It will be remembered with rapture after the moon has been turned into blood, and the stars have withdrawn their shining.

From that day the weaver became a praying man; and when I first knew him he had been twenty years a deacon of a christian church; and was well known as one of the most active, and zealous, and exemplary servants of Christ in all the neighborhood.

I inquired as to his progress in a religious life? To which he replied, "My ignorance of divine things was so great, that I knew not what to do. I had not been a drunkard, nor a swearer, nor had I kept company with loose young men; but I had been living without God. All my plans, and habits, and thoughts, and desires, had been about this world, and never rose higher; but now all things were become new. I was afraid to open my mind to any mortal about it, but I could tell my Savior; yea, I could tell him all. My father had a barn, that became my favorite retreat. That was my house of prayer, and it was indeed the gate of heaven to my soul. Often, often have I entered into that barn, and shut the door, and kneeled and prayed to the Father who seeth in secret, and the Father who seeth in secret hath richly rewarded me. My enjoyment was very great; sometimes it was joy unspeakable and full of glory; but it was not always so. No! there was sometimes much darkness in my mind, and Satan took advantage of it, and greatly harassed me.

"But the Bible is full of encouragement to a soul oppressed with guilt; and as my knowledge of that sacred book increased, so did my peace and joy; and I have often thought, that God intended, by bringing me

through these deep waters, to prepare me to speak a word to heavy-laden sinners. It often falls to my lot now, in my visits to the sick, and in conversing with candidates for admission into the church, to meet with people under '*soul-trouble*;' and I have always a word for them; for I never meet with any so completely dark as I was."

I had heard from his minister of his knowledge of the Scriptures, and of his gift in prayer; and now, as I heard from his own lips his insight into the devices of Satan, and his intimate acquaintance with the human heart, I could not but admire the wisdom and goodness of God in raising up men in every station of life to direct the anxious inquiring sinner to that Savior who says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." *Family prayer* was a duty he often inculcated, urging those who felt its importance but feared to engage in it, to *begin*, relying on Divine aid; for then obstacles vanished.

This service also constituted the charm of his own domestic circle, for he had conscientiously regarded the apostolic injunction to "marry only in the Lord." O who can tell the delight and refreshment of those hours when a family bow at the altar of God: the mother reads, the children sing, the father prays, and all devoutly join in worship! "'Tis like a little heaven below."—We commended each other to God by prayer, and shook hands, and parted, in the joyful expectation of meeting again in heaven.

READER, are you training up a family for the judgment without *family prayer*?

Do you regard the eternal welfare of the souls of *domestics* under your charge?

Are there those far from God *around you*; and can you not, by inviting them to join in family worship, or by other means, do something for their salvation?

PUBLISHED BY THE AMERICAN TRACT SOCIETY.

No. 427.

A

GIFT FOR THE AGED.

THE VALUE OF "THE GLORIOUS GOSPEL."

"Yet there is room."—*Luke*, 14:22.

My respected Aged Friend,

Will you oblige me by giving this letter an attentive perusal. The subject of it is very important, one in which you are deeply concerned; it is most joyful in its nature, and able to make you truly happy in this world and that which is to come, *if you rightly value and understand it.* It is "The Glorious Gospel;" able, by the blessing of the Spirit, to make the most ignorant "*wise unto salvation*," (2 Tim. 3 : 15,) the most depraved and guilty sinner fit for the holiness and happiness of heaven; and, in a word, to save precious souls from the torments of hell and prepare them for an "*inheritance with the saints in light.*" Col. 1 : 12. Has this Glorious Gospel, my dear aged friend, any charms for you?

Have you any desire to be blessed by it? Have you ever prayed to be a partaker of its prospects and supports? If you cannot say that it has claimed your attention, or that you have felt any desire after it, your situation is a pitiable one; for your precious soul, without an interest in this Glorious Gospel, must be miserable for ever and ever.

Your advancing years and the uncertainty of your life call loudly for solicitude on your behalf. You know not the day of your death, "this night your soul may be required of you;" and then, ignorant of this Glorious Gospel, and unconcerned about an interest in it, hopeless and Christless will you be for ever. Oh! reflect then for a moment on what I say, and lift up a desire, that, on a subject so important, you may feel an immediate concern.

"Haste, *aged sinner*, to the Lamb of God;
"Haste to be cleansed in his precious blood,
"There yet is room for you—do not delay,
"But seek for mercy, 'while 'tis called to-day.'
"Oh! seek at once, lest sudden death should come,
"For then, *if unconverted*, hell must be your doom."

While I thus faithfully tell you, my aged friend, of your lost and ruined state, *without*

a personal interest in this Glorious Gospel, I entreat you to remember, *that all the blessings it contains are freely offered to you*—that you are welcome to partake of them. Oh let me entreat you to begin at once to seek after them. Yes, *now*, "while it is called to-day;" *now*, while the Bible declares it to be "the accepted time and the day of salvation." Do listen to my entreaties; do not live contented another hour without praying for Divine teaching, that your heart may be opened to receive the Glorious Gospel. Thereby you will have a hope in life, a hope in death, and enjoy after it a glorious immortality. "*The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord.*" Rom. 6 : 23. Hesitate not to accept of such vast and suitable blessings; cast not away the hope of such prospects; refuse not such offers of mercy.

I cannot indeed fully describe to you *all* the blessings which are offered for your acceptance, the Gospel is so full of them. But what light and the power of seeing would be to one blind—what health and ease would be to one sick and suffering—what liberty would be to the captive—what deliverance would be to the shipwrecked sailor—and what life would be

to one about to be put to death—all these, and much more than these, are the blessings contained in the Glorious Gospel. What all these would be to the poor perishing body, which, after receiving them, would not be always able to retain and enjoy them—*such are* these blessings to the precious soul.

Yes, my aged friend, by nature *you* have need of all these changes to be wrought in you. The Bible describes you as a sinner, to be diseased "from the crown of the head to the sole of the foot." "The god of this world" is said to have *blinded* the minds of those who believe not, and sinners "are dead in trespasses and sins," "*led captive* by the devil at his will." Isa. 1 : 6; 2 Cor. 4 : 4; Ephes. 2 : 1; 2 Tim. 2 : 26. Thus a need exists for a remedy to be provided; and, blessed be God, that remedy is contained in the Glorious Gospel. Here life, light, health, liberty, and life eternal, are treasured up; and all, all these blessings are freely offered unto you. Consider, my dear aged friend, the greatness and extent of this offer; it is made to you by the authority of God himself:—"*Come and take of the fountain of the water of life freely;*" "*If any man thirst let him come unto me and drink;*"

"*Come unto me, I will give you rest;*" "*He that believeth on me shall never hunger—shall never thirst—shall never come into condemnation, but* shall have *everlasting life.*" Rev. 21 : 6; John, 7 : 37; Matt. 11 : 28, 29; John, 6 : 35.

Let me respectfully urge an inquiry, whether if all these advantages were offered you for the body, you would either slight or hesitate to seek after them? I think not. I think you would joyfully hear of them, and delay not an hour in making them your own: you would inquire most anxiously *where* they were to be obtained, and listen with the deepest interest to every particular that could be heard about them. Well, do attend to the voice of real friendship, which urges you to do the same as it regards your soul, the *wants* of your *precious soul:* the case is far more urgent—the effects far more lasting—the object more glorious. If the body were relieved from pain, it would still be subject to death; if sight were restored to the blind, yet death would come at some time; if liberty were given to the prisoner, death could not at last be avoided. But so far superior are the blessings of the Gospel to any thing that is earthly, that, if once possessed, they are sure

for ever; and death itself, so far from ending your enjoyments, will continue them, in a manner not now to be conceived of, in the kingdom of God.

Beware, then, my dear aged friend, how you continue to neglect the offers made to you. You would wonder at a starving man if he declined to come to a well-spread table, when assured by the master of it that he was truly welcome—you would blame the sick man who would not use the means of cure, when assured by one who had skill and knowledge that the remedy was suitable and had cured others. Oh! yes, and saints and angels, and even devils, will look on you with wonder and surprise in your neglect of the great salvation—in your slighting the Glorious Gospel—in your making light of its offers and blessings. Remember, you are invited to it by God himself; his ministers and saints repeat his offers; and once more, by this friendly letter, you are entreated to accept of them, and not to "refuse him that speaketh." Heb. 12 : 25.

Delay, in common things, is dangerous; but how much more so when heaven, or hell, may be the result. Oh! be wise now for eternity; and, ere the door of mercy be shut, come to

the Savior who invites and assures that he "will in no wise cast you out." John, 6 : 37. Oh! what a mercy it is that, although late in life, you are yet welcome; but at the same time, forget not, that its *being so late* is a very strong reason why you should not delay another hour. To the young and healthy, time is short and life uncertain; but how much nearer is your last hour likely to be? Let not, then, any earthly care, or business, or pleasure, tempt you to neglect your soul, or to say, "To-morrow I will seek the Lord."

One aged person was thus awfully deceived, and died, it is to be feared, without hope. When seventy-two, she said to a friend who entreated her to seek the Lord, "I *am poorly* now; I shall *soon* be better, and then I will do it." Alas! she grew worse; the season of repentance was delayed, and death came without any evidence that she valued the Glorious Gospel, or had sought to be saved by it. Let such delaying folly lead you to avoid a like miserable, hopeless end. Come now, while the grace is offered, and while the Holy Spirit is striving with you. There is no other way by which you can have any hope of salvation: "for there is no other name

given under heaven by which we can be saved;" "other foundation can no man lay than that is laid, which is Jesus Christ:" He is the *way* and the *only* way; "he that believeth on him hath eternal life, but he that believeth not on him *shall not see life*, but the wrath of God abideth on him." Acts, 4: 12; 1 Cor. 3: 11; John, 14: 6; John, 3: 36.

You are on the brink of eternity, and so long as you remain unconverted, that eternity awaiting you is one of wo and torment. Neglecting this Glorious Gospel, "there remaineth no more sacrifice for sin," (Heb. 10: 26,) and death will seal your doom for ever, where there is weeping and wailing and gnashing of teeth. Yes, my aged friend, for ever!—for ever!—for ever! will you endure the wrath to come, as the awful consequence of your own folly in neglecting the great salvation—in slighting the offers of the Glorious Gospel.

And shall it be so with you after all that has been said on the solemn subject? Will you indeed forego the joys of heaven, and *choose* the path that leads to hell? Oh! stop and think, I beseech you, pause and consider for *what* is it that you will lose your soul?

What are you *now* gaining by your neglect of the Savior? Are you happy? Do you think yourself happier *without* his salvation than those are who have sought it? You are mistaken if you think so; for there is no real peace without grace, and while unconverted you are without it, and *can never* be truly happy

Once again let me warn you of delaying to accept *this* invitation, for fear *another* should not be given; you may never hear *another* sermon—you may never again be told of the Savior—you may not again be entreated to consider "your latter end." This letter may be the last invitation you shall receive, the last message of mercy made known to you. And, if you *slight it*—if you neglect to follow the advice now given, and the grace urged upon you for acceptance, I must not forbear to tell you, that it will add to your sorrows in the eternal world. Yes, this letter will bear its testimony in addition to all the sermons you have heard, that you *were warned* of your danger—told of a way of escape—entreated to seek for mercy; but that you "chose death rather than life;" that you *would not* come to Christ, but made light of his salvation, of his

love, and of his glory. Oh that the Lord may add his blessing to this effort for the good of your soul, and that, from this hour, you may yield yourself to Christ as your hope and your all, seeking to the Holy Spirit to renew and sanctify you, and make you "a new creature in Christ Jesus."

The Invitations of the Gospel at the Eleventh Hour.

MY DEAR AGED FRIEND,

Accept the best desires of a friend who longs to see the evening of your days cheered with well-founded hopes of a glorious eternity; and is anxious that now, "at evening time, it may be light" with you. The Lord Jesus is yet willing to receive you, and is waiting to be gracious. His blood is able to cleanse you, and his Holy Spirit to renew you "in the spirit of your mind;" to save you "from the wrath to come;" and cheer your declining days with a good hope of everlasting life. Oh! *do listen*, while I urge you to

think of this gracious Friend; do pay attention to what I tell you of Jesus; for he will not break "the bruised reed, or quench the smoking flax;" (Isaiah, 42 : 3 ;) he will not refuse to hear your humble prayer, however feeble or imperfect it may seem to yourself. O! no; the breath of prayer, the desire for salvation, is implanted by his own Spirit, and he will draw near at the sound of your breathing; and sooner shall "heaven and earth pass away," (Matt. 5 : 18,) than his kind promise fail of receiving the returning sinner. Do not give place to the fear that it is too late to seek for mercy. I readily own that it is *too late* for you to *do much* for the Savior; too late to obtain the honorable name of "an old disciple," but it is not too late to be an old convert, for the day of grace is not closed—the great householder is yet in his vineyard waiting to receive laborers even at the eleventh hour; and such, my aged friend, *shall be welcomed as freely* as those who have borne the burden and heat of the day. The God I now invite you to serve, will not upbraid you for not coming before; "he giveth liberally and upbraideth *not*." James, 1 : 5.

Do your sins appear too great to be for-

given,—look to Jesus; "there is forgiveness with him," for he "is exalted to be a Prince and a Savior to give repentance," (Ps. 130 : 4, Acts, 5 : 31,) even to the vilest of the vile. His blood can cleanse you from all your sins, and he is able "to save to the uttermost." None ever perished at the footstool of mercy; and sooner shall heaven and earth pass away, than an aged broken-hearted sinner fail of obtaining a welcome at the foot of the cross. O, believe the words which God has spoken, that he "willeth not the death of a sinner;" believe that he is willing to cleanse you from all unrighteousness; believe his promise, that he will give the Holy Spirit to those who ask him; that those who ask shall receive; that those who seek shall find, (2 Peter, 3 : 9; Luke, 11 : 11, 13,) and that he receiveth sinners, even the very chief. These precious promises were written for your encouragement, and be assured that you shall find them true, whenever you do thus cry unto God for the sake of the Lord Jesus Christ.

The Danger of Delay.

DEAR AGED FRIEND,

Accept the best wishes of one who earnestly desires you should be happy, both now and through eternity. Doubtless this is your own desire, although you have not yet found the way. Fearing you may be deceiving yourself in a matter of so much importance, I am induced to address you.

Ah! my dear aged friend, what an awful thing will it be for you to be deceived when you come to die! and you know not how soon that solemn hour may arrive:—what will it avail you *then* that you now *think* yourself a Christian? what will you then do without a Savior—without that salvation which I fear you have neither sought, nor prized? It is the worth, the unspeakable worth of your precious soul, that makes me thus plain and urgent with you. I cannot indeed describe to you the wrath of the Lamb, but faithfulness leads me to say, you will *feel* it for ever, if you die *without* a change of heart. I *cannot* describe to you what it is to be banished from the glory

of the Lord; but, depend upon it, you will everlastingly endure the misery, if you die without seeking an interest in his grace and love. And can you, my dear aged friend, be contented to live in such a state of condemnation, when you know not but that the next moment may be your last, and may summon you to appear before that God whose laws you have broken—that Savior whose offers you have slighted, and the Holy Spirit whose strivings you have resisted.

Awful indeed is your condition, full of danger, and danger of the most imminent kind. Should sudden death come, the dread realities of an eternal world will awaken you but too late to a sense of your condition! You will not then, as now, make light of the offers of his mercy, but with bitter, yet unavailing lamentations, confess your neglect of the golden opportunities which have passed away unimproved. Let me entreat you to give attention to these solemn truths, even now while it is called to-day—for now, yes, *now*, my aged friend, the offers of mercy are again repeated to you; Jesus is still able and willing to save unto the uttermost. He will not reject *you*, although you have lived so long

without him, and without attention to the great salvation he died to procure.

Do then let a friend prevail in entreating you to "seek the Lord while he may be found;" (Isa. 55 : 6, 7;) to humble yourself before him for your sins; to pray for grace—for the Holy Spirit to teach you your need of mercy, and the value of the Savior—that one, that only way, by which you can be saved. "Other foundation can no man lay than that is laid. Neither is there salvation in any other." Oh! that you were led to feel how guilty you are in the sight of God, and that you are utterly unable to save yourself, or satisfy the justice of God for your sins of heart and life—there is nothing but the blood of the Lord Jesus Christ that can make atonement for your sins. "The whole head is sick, and the whole heart faint;" and, as a corrupt fountain cannot purify itself, any more than it can send forth pure streams, neither could you, even if you had the power of keeping from all sin in future, do any thing to atone for the past. But, my aged friend, I rejoice to remind you, that there is one who hath satisfied Divine Justice in the stead of the sinner—hath made an atonement for sin, and

brought in everlasting righteousness, so that God can be just and the justifier of the sinner that believeth on the Lord Jesus. The Lamb of God came into the world to take away sin by the sacrifice of himself, and he is able and willing to save, unto the uttermost, all who come unto God by him. To this gracious Savior—this Friend of sinners, I now invite you. My dear aged friend, you are welcome to come to him, to come *now*, for "he waiteth to be gracious." Isaiah, 30 : 18, 19. Do therefore give heed to these invitations of mercy; and while the sure word of promise calls you, while it is the day of salvation, seek—seek, I beseech you, the precious influecnes of the Holy Spirit, that, as a lost, guilty, helpless, sinner, you may obtain the great salvation which the Gospel reveals.

While I read that the blood of Jesus Christ cleanseth from *all sin*, (1 John, 1 : 7,) I know that I am on sure ground, when I urge and invite the most hardened, aged, guilty sinner to come to that Savior and to seek salvation through him. Do not despair, then, but come to the Lord Jesus just as you are—come to him at once, because life is uncertain—come to him with all your wretchedness, and sin,

and wo. The whole need not a physician, but they that are sick; do then go at once to the great Physician, who possesses power, and is willing to heal you. Your spiritual disease cannot exceed his skill and tenderness, for he healeth the broken in heart and bindeth up their wounds.

"Deep are the wounds that sin hath made,
"Where shall the sinner find a cure?
"In vain, alas! is nature's aid—
"The work exceeds all nature's power,
"But in the Savior's dying blood,
"Life, health and bliss abundant flow,
"'Tis only that dear sacred flood,
"Can ease thy pain and heal thy wo."

Do then let me urge you to hasten to this great and gracious Savior; and as the dying bitten Israelites were saved and healed by looking up at the serpent of brass, raised by Moses at the command of God, so shall you, dear aged friend, be saved, if you, suffering under the more dreadful disease of sin, bitten by the old serpent, look up by faith to the Lord Jesus Christ, who is exalted as a Prince and a Savior to give repentance and forgiveness of sins; for as Moses lifted up the serpent in the wilderness, even so hath the Son

of Man been lifted up, that whosoever cometh unto him—however vile, however aged—whosoever cometh unto him shall not perish, but have everlasting life.

But once more, let me warn you of the danger of delay; beware lest you be hardened through the deceitfulness of sin—beware lest you refuse him that speaketh—beware lest you stifle conviction, lest God in his anger should at last say to you, "Because I called and ye refused—I also will laugh at your calamity, I will mock when your fear cometh." Prov. 1 : 24, 26. Dreadful indeed will it be to perish under the condemnation of that Gospel which offered life and salvation to you; dreadful indeed to have the now inviting Savior become your judge to pronounce the sentence, "Depart, ye cursed!" Matt. 25 : 41. Oh! my dear, dear aged friend, take warning—fly, fly to the cross, there shall you obtain mercy—there shall you find safety—there shall you be welcomed; and, through the precious blood that was shed thereon, shall you be eternally saved, justified and glorified.

A Word of Encouragement.

MY DEAR AGED FRIEND,

Accept the assurance of my best desires for your present comfort and everlasting happiness. It gives me real pleasure to know that your anxiety has been aroused to consider the value of your soul, and your need of a Savior; I say I feel pleasure to know this, as I long feared that you were indifferent to the subject, thought all was well with you, and did not feel yourself to be a sinner, or your need of a Savior. You were at peace then, it is true, but it was a false peace, and had you died in that state you would have been miserable for ever. I therefore rejoice, my dear aged friend, that you have felt your sinfulness, that you have been "made sorry after a godly sort," and that your cry has been, "What must I do to be saved?" Acts, 16 : 30, 31. I now write to help you in the great matter of your salvation; it is freely offered and firmly promised, and you shall in no wise be disappointed. No, the promises of the Gospel are eternally sure, and sooner shall

heaven and earth pass away, than a poor convinced believing sinner fail of obtaining salvation through the mercy of God, manifested in the Lord Jesus Christ.

You may, perhaps, at times have many fears, and be led to doubt whether, now at the end of your days, God will be gracious; but let me assure you that it is no doubtful matter. Those who came at "the eleventh hour" were welcomed into the vineyard, and received every man a penny. You read also of the dying thief, whose *whole* life had been spent in opposition to the Lord; yet, even in his expiring moments, his prayer was heard and mercy was granted to him. I refer to these cases, not to encourage indolence and presumption, but to set before you the willingness and grace of God, who is "able to save to the uttermost," (Heb. 7:25,) and who can make aged transgressors become as "brands plucked out of the burning."

Rejoice, then, my aged friend, that such examples of the riches of grace are left on record for your encouragement, and that such promises are in the Bible, on which you may build your hopes of eternal life. You cannot be too vile, or feeble, or depraved; you are

invited to come as such, as sinful, helpless and hopeless in yourself, that you may find acceptance with God; for whosoever mourn for sin and feel that they are condemned and lost, these are they to whom the Gospel is acceptable—such sinners Jesus Christ came into the world to save; *such he still receiveth*, and "whosoever cometh unto him, shall be in no wise cast out." John, 6 : 37. Call to mind the lines which have often cheered others:—

"Let not conscience make you linger,
"Nor of fitness fondly dream,
"All the fitness Christ requireth,
"Is to feel your need of him;
"This he gives you,
"'Tis the Spirit's rising beam."

Here, then, my aged friend, the way is already pointed out to you by which comfort may be enjoyed—it is the work of the Holy Spirit—it is not in yourself; no, but the Holy Spirit it is who, while he convinces you of sin, of your guilt and danger, must also lead you to the Savior, and help you to believe on him. The very feelings of sorrow you now have on account of sin were wrought in you by this Divine Teacher; no other power could have melted your heart; nothing else could

have made you mourn for sin; no, your iron heart, and the enemy of God and souls, and the influence of the world, would all unite to make sin appear desirable to you—would aid to blind your understanding, and to keep you in ignorance both of yourself and the Savior. If, therefore, you have felt what the Bible calls "the plague of your heart," that "it is deceitful above all things, and desperately wicked," that "in you dwelleth no good thing," (Jer. 17: 9; Rom. 7: 18;) and have been led to rest alone on Christ for salvation, through the merits of his death, even though the discovery of indwelling sin gives you sorrow of spirit, yet you may trust that the Lord hath begun the good work of grace in your heart, and that he will one day perfect it when death shall introduce you into his glorious presence in the heavenly world. Surely you will soon see that you have reason to rejoice, for grace thus begun shall be ended in glory; and, although you are now sowing in tears, you shall reap in joy,—"blessed are they who mourn (for sin) for they shall be comforted."

And not only as it regards the end of your journey have you reason to be thankful that the promises of the Gospel are sure, but all

the way that you may yet have to journey through the wilderness will this gracious and all-sufficient Guide be with you. Yes, the Holy Spirit will *abide* in you as a teacher, comforter and sanctifier. John, 14: 16, 17. Be therefore much in prayer, that you may have his cheering and sanctifying influences: whatever are your cares, or difficulties, or sorrows, make them all known to God in prayer; pray to be led by the Holy Spirit; if you feel your ignorance, pray that he may instruct you; if you feel your thoughts wandering, pray to have them fixed upon the Savior; if you feel a backwardness to pray, pray that he would give you a praying spirit; are you in temporal need, still pray, for he hath said to all who trust in him, "I will never leave thee, nor forsake thee." Isa. 33 : 16; Heb. 13 : 5. Whatever then are your wants, do not keep them to yourself, and sit down dejected and say, "Well, after all, I shall be forsaken;" do not do this, for it would be dishonoring God, who has ever been, and ever will be, the portion of his saints. "Be careful for nothing, but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God." He hath said, "Call upon

me in the day of trouble, I will deliver thee, and thou shalt glorify me." Thus then, my dear aged friend, let me exhort you to be "casting all your care upon the Lord, for he careth for you;" (Phil. 4 : 6; Psalm 50 : 15; 1 Peter, 5 : 7;) he watched over you when you were an enemy to him in your mind by wicked works, and depend upon it he will not leave you when by the Lord Jesus Christ you are reconciled to him. No, the promise of his word tells you that "down to old age he will carry you, and even to hoary hairs he will be with you." Isaiah, 46 : 4. Fear not, trust his word, and you shall ere long be with him, where sorrow and sin can never enter. There you shall see his face, and sing his praise.

Farewell.

No. 428.

A FRIENDLY WORD WITH THE GAMESTER.

You esteem yourself a *gentleman*, and doubtless would pay a due regard to what you judge to be the dictates of reason and of conscience. As such, I ask from you a few moments' attention.

You do not allow yourself to be a blind worshipper of *Chance;* yet you live by chance, and endeavor to feel willing so to die. Your physical constitution, perhaps, is firm, your health rarely impaired, and your prospect of long life, by your calculation, a very fair one. But have you considered that you expose yourself to many disastrous chances, from which other men are free? A pistol-shot, an unexpected blow, a deadly thrust from the knife of a revengeful assassin, may send you in an instant into eternity, with all your sins upon your head, unconfessed, unrepented, unforgiven. A single turn of the wheel, one careless move, a single rattle too much, may upset the whole game and ruin you for ever. Your own good sense always leads you to look at the chances both for and against you in every *other* game. In the great game of *life*, then, shall the *dark* side go unreckoned, unconsidered? No; turn your thoughts for a moment from the course that has already caused you so much remorse and agony of mind, and sit down and reflect on the nature of the business you pursue. To life and to death, however ungrateful the subject, give *one serious* thought. Men cannot *always* laugh and be merry—cannot always trifle and jest, and banish the thought of the future—and the sooner this most important subject is considered, the better.

We are often obliged to judge of the nature of an action, or course of action, by its *consequences*. Now a moment's reflection will tell you that your own *conscience and heart are less tender* than in your more youthful days. *Then* you would have hesitated to take the last dollar from a friend or acquaintance, even though the turn of the card made it *fairly* yours. It would have been worth fifty dollars to you *then*, in returning

that dollar, to have seen the tear of gratitude glisten in his eye, to have felt the warm pressure of his hand, and to have known that you had won his attachment and love for ever by your generosity. How is it now! *Then* you would have scrupled to invite to a game of "poker" or "euka," an inexperienced planter or merchant, whom chance might throw in your way as he was going to market to buy or sell; and if, under the influence of liquor, he had even invited you to play, you would have kindly advised him to forbear till he became sober. How is it *now!*

Reflect how *useless* a member of society you are, yet having talents to give you success in almost any useful or honorable employment. You have separated yourself from the world, and applied your talents to mere selfish purposes. Perhaps you reply that you have no reason to value or regard the good of society or your fellow-men, since they care not for you, regarding you as a mere outlaw, and striving to do you injury! But it is your course of life, and this alone, that has made you an Ishmael, with your hand against every man, and every man's hand against you. You might have been respected and beloved, but looking upon men only as your victims, you have learned to despise them all, and they return your contempt with hatred. Recollect that your feelings toward your fellow-men were very different in your youthful days. *Then* you would have been glad to be of some benefit to them; then you ardently wished to send down your name to posterity, along with the Howards and Wilberforces, as a benefactor of the human race. Alas! gaming *has* altered you sadly!

Think how many wealthy and virtuous young men have been beggared, and rendered debauched and vicious, if not by your means, yet by the habit of gaming. Think how many a father has been brought down in sorrow to the grave, in consequence of the profligacy of a son ruined by gaming. *You* had a mother once. O! have you forgotten her early teachings, her early prayers, her warnings, her bitter tears over you, her darling boy? Do you ever think of her in the solitude of her chamber, weeping and pouring out supplications to God for her poor son? Perhaps she yet lives. Night

and morning she goes to the mercy-seat, and with trembling lips implores mercy for her dear lost son—lost, she fears, and has reason to fear—*for ever.*

I take it for granted, that however much you may have tried to deceive yourself, you do indeed believe in *a future state of rewards and punishments.* In your hours of calm reflection, you cannot help thinking that as "it is appointed unto men once to die," "after death" will come "the judgment." Still the thought is very horrible, and you drive it away as quickly as possible; for if it be true, you say to yourself, "I am too far gone to recover; my case is hopeless, for I have been an open profaner of God's name all my life, a proud despiser of his authority; I am gone, lost, ruined—the die is cast, the game decided, and now I may as well meet my fate with firmness." I know, my friend, that you *have* reason to fear for yourself—your life has been a course of unvarying sin and rebellion against your Maker—you may have been instrumental in ruining *many* souls for ever, and those souls will be required at your hand in the day of judgment. You feel all this, and you judge your own case hopeless.

You know that gaming *invariably and inevitably leads to other vices.* You know that every man who plays for money is a blasphemer also,—he is rarely a temperate man. You also know, however it may be with yourself, that nearly all men who gamble, will *lie*, will *cheat* if they can. Now if you have been, knowingly or unknowingly, an instrument in inducing others to contract a habit of gaming, you are also responsible for all the other vices into which gaming has led them. You have not only to repent of your own sins, but of having induced others to sin, and ruin their immortal souls. These considerations, you say, are fearful, and you say truly. To use a favorite phrase of your own, the chances of salvation are against you.

But hearken, my beloved friend; there is mercy, through the atoning blood of a divine Redeemer, even for you. He proclaims, "*Whosoever* will, let him come and take the water of life freely." "Though your sins be as scarlet, they shall be white as snow—though they be red like crimson, they shall be as wool." You may have

great reason to fear for yourself; but it is not on account of the exceeding sinfulness of your past life, for "the blood of Jesus Christ cleanseth from *all* sin;" not on account of God's unwillingness, for he says to *all*, "Turn ye, turn ye, why will ye die?" Nothing hinders but *your own unwillingness* to embrace these free offers of mercy, give up your bad habits, repent of your sins, and love and serve the Lord who made you; whose ways are the *only* ways of pleasantness, whose paths are the only paths of peace.

You do sometimes wish you were a virtuous man—it is not yet too late! Let me entreat you seriously to set about the work of reform. Resolve, not in your own strength, but with *God's* help, henceforth and for ever to abstain from each and every game of chance. Let "*total* abstinence" be your motto. Keep a constant guard upon your tongue that you no more profane the holy name of Him who bled and died for you—yes, *you*, guilty as you are, if you reject him not by unbelief, shall find him an all-sufficient Savior. Fall on your knees and earnestly implore God to soften your hard heart, to make you like a little child. Read the Bible and attend religious worship. Embrace some industrious calling. Your talents, if sanctified by God's Spirit, may make you of eminent service in the world, and in the cause of Him whose mercies you have so long slighted. Let me entreat you not to delay this duty a single hour—your soul is too precious to be longer trifled with. Attend to these things instantly; trust in Christ alone for salvation, and you shall find rest to your soul—such rest as you never knew—such delightful peace as you never thought of. Then your possession of heaven shall not depend on chance; you shall be *sure* of an eternal mansion there; and though you may be poor in this world, obliged to earn your bread in the sweat of your brow, you shall recover the respect and esteem of your fellow-men, and in the end be *rich*, rich eternally, rich beyond all that your eye hath seen, or ear heard, or your imagination conceived. Is not all this worth an effort?

PUBLISHED BY THE AMERICAN TRACT SOCIETY.

ALPHABETICAL INDEX

TO THE

TITLES OF THE TRACTS

IN THE

TWELVE VOLUMES.

	No.	Vol.	Page.
Abigail Hutchinson,	78	3	165
Act of Faith,	356	11	185
Adams, Anna Mary	410	12	245
Address of Executive Committee,	1	1	1
Address to Mothers,	175	6	165
Address to S. S. Child,	97	4	33
Advantages of Prayer,	234	8	121
Advice to a Married Couple,	67	3	1
—— to a Sailor,	345	11	77
—— to an Apprentice,	100	4	69
—— to Young Converts,	196	7	13
Afflicted, to the	47	2	153
——, Comfort for	266	9	145
Afflictions, Sanctified	99	4	53
African, Forgiving	92	3	389
African Servant,	53	2	213
Aged, Gift for (large type,)	427	12	373
Aged, to the	48	2	161
Aged Penitent,	301	10	137
Alarm to the Careless,	283	9	317
All for the Best,	11	1	137
All in the Ark,	387	12	13
All-sufficiency of Christ,	421	12	233
Almost Christian,	281	9	289
Altar, Domestic	230	8	73
Am I a Christian?	106	4	141
Am I Self-deceived?	86	3	301
Amelia Gale,	217	7	253
Amiable Louisa,	275	9	233
Amusements, Fashionable	73	3	105
Anecdotes of Usefulness of Tracts,	104	4	105
Anna Mary Adams,	410	12	245
Ann Eliza Williams,	359	11	197
Anxious Servant,	343	11	69
Apostate, the	318	10	305
Appeal to Patriot and Christian,	253	8	381
Apprentice, Master to	100	4	69
Apprentices, Two	129	5	9
Archer, Joseph	246	8	273
Ardent Spirits. See *Temperance.*			
Are you a Sabbath-school Teacher?	396	12	157
Are you Ready?	292	10	45
Arguments, 100, for the Divinity of Christ,	214	7	213
Ark, all in the	387	12	13
Atonement, Christian	45	2	133
Atoning Blood,	361	11	217
Baldwin, David, or the Miller's Son,	282	9	305
Barnes on the Traffic in Ardent Spirits,	305	10	169
Barren Fig-Tree,	148	5	309
Bateman, Dr. Memoir of	154	5	381
Bayssiere, Peter	251	8	349
Beginnings of Evil,	366	11	257
Believers, Dying Testimony of	286	9	349
Believer, True, Bountiful,	101	4	77
Benevolence of God,	30	1	321
Bereaved, Comfort for	372	11	309
Bethel, or Flag unfurled,	164	6	53
Bible above all Price,	71	3	69
Bible an inspired Book,	323	10	333
——, best of Books,	220	7	281
——, Defence of in Schools,	231	8	89
——, Divine Origin of	192	8	341
——, History of a	77	3	153
——, Objections against	227	8	1
——, Word for	216	7	249
—— and Sinner, Dialogue between,	399	12	169
Blaspheming Sailor Reclaimed,	58	2	261
Blasphemer, Bold	290	10	21
Blind Betsey,	266	9	145
Blind Ellen,	56	2	245
Bob, the Cabin-boy,	344	11	73
Brown, Jonathan	210	7	169
Brown, Thomas, History of	163	6	49
Bunyan, Life of	218	7	261
Cabin-boy, Bob the	344	11	73
Call and Qualifications for Christian Ministry,	317	10	285
Can You Die Tranquil?	425	12	349
Capadose, Conversion of Dr.	388	12	25
Chart, Seamen's	140	5	177
Child an Hundred Years Old,	359	11	197
Child's Guide to Prayer,	29	1	313
Children, Duties of	39	2	81
Children of the Forest,	245	8	257
Children Reverence the Sabbath,	336	11	37
Children to be Educated for Christ,	326	10	353
Chimney-Sweeper,	184	6	269
Christ, All-sufficiency of	421	12	333
Christ, Arguments for Divinity of	214	7	213
Christ, Cross of	173	6	145
Christ, Every Man Friend or Enemy of	103	4	97
Christ formed in the Soul,	149	5	317
Christ the only Refuge,	166	6	81
Christ, What is it to Believe on	357	11	189

	No.	Vol.	Page.
Christian Abroad on a Summer Excursion,	409	12	233
Christian, Almost	281	9	289
Christian Atonement,	45	2	133
Christian Education,	194	6	393
——, Letters on	197	7	17
Christian Females, to, on Dress,	170	6	125
Christian in View of Death,	91	3	381
Christian Liberality Explained and Enforced,	394	12	93
Christian's Duty,	342	11	65
Christian Traveller,	328	10	373
Christian, Word in ear of	189	6	321
Christianity, Evidence of	259	9	81
Chundra, Rama, Conversion of	332	11	9
Churchman, William, Memoir of	150	5	333
Church Members, Duties of	265	9	133
Church Safe,	137	5	125
Church, Sleeping in	43	2	117
Closet Companion,	21	1	231
Closet, Religion of	69	3	33
Come and Welcome to Jesus Christ,	392	12	65
Commencing a Religious Life,	262	9	101
Common Errors,	162	6	37
Companion, Closet	21	1	231
Condition of Females in Pagan countries,	13	1	157
Consideration, Importance of	202	7	85
——, Subjects for	46	2	145
Contentment in Humble Life,	139	5	161
Conversation, Friendly	118	4	281
—— in a Boat,	87	3	305
—— with a Young Traveller,	203	7	93
—— with an Infidel,	64	2	377
Conversion, Obstacles to	339	11	53
—— of an Aged Deist,	383	11	397
—— of Dr. Capadose,	338	12	25
—— of Mrs. Emerson,	133	5	61
—— Peter Bayssiere,	251	8	349
—— President Edwards,	144	5	249
—— Rama Chundra,	332	11	9
—— Sinners, a Christian Duty,	206	7	129
—— the World,	138	5	141
Conversions, True and False	165	6	69
Converted Sailor,	246	8	273
Converts, Young, Advice to	196	7	13
Convictions Stifled,	385	12	5
Conviction at the Judgment,	54	2	229
Corporal Murray,	319	10	309
Cottager, Young	79	3	173
Cottager's Wife,	63	2	349
Counsels to a Young Man,	402	12	193
Covey, James,	109	4	209
Cowper, Rev. John, Life of	49	2	169
Creed, The Infidel's	376	11	353
Criminal Court,	122	4	321
Cross of Christ,	173	6	145
Cry from Siberia,	363	11	237
Cunningham, Eliza,	83	3	245
Cut it Down,	405	12	217
Dairyman,	89	3	349
Dairyman's Daughter,	9	1	85
Dance, a Time to	172	6	141
Danger of Delay,	80	3	209
Danger of Despising a Preached Gospel,	82	3	237
David Baldwin, or the Miller's Son,	282	9	305
David Rouge,	314	10	265
Day of Judgment,	32	1	349
Day, Conviction at Judgment	54	2	229
Day of Trial,	384	12	1
Day, Well-Spent	55	2	233
Death, Christian in View of	91	3	381
Death of Hume and Finley,	190	6	325
Decay of Spiritual Affections,	115	4	249
Declarations of a Deist,	373	11	313
Declension, Marks of Religious	353	11	165
—— Spiritual	66	2	385
Dedication, Self, to God,	407	12	225
Defence of Bible in Schools,	231	8	89
Deist, Conversion of an Aged	383	11	397
Deist, Declarations of a	373	11	313
—— Leslie's Method with	123	4	329
Delay, Danger of	80	3	209
De Long, John	306	10	189
Destroyer, Sinner his own	371	11	301
Devotion, Private	406	12	221
Dialogue between the Bible and a Sinner,	399	12	169
Dialogue, Pay-Night,	102	4	85
Dialogues, Three, by Vivian,	19	1	211
Dickinson. See *Temperance*.			
Dinah Doudney,	38	2	61
Disappointed Hope,	238	8	169
Distillers, Alarm to	239	8	177
Divine Origin of the Bible,	192	6	341
Doctrine of the Trinity,	185	6	277
Doctrines and Duties of Christian Religion,	70	3	49
Do I grow in Grace?	232	8	101
Dollar, Worth of a	208	7	153
Domestic Altar,	230	8	73
Don't Break the Sabbath,	334	11	17
Don't put it off,	368	11	273
Don't Unchain the Tiger,	280	9	285
Do thyself no Harm,	400	12	173
Do you forgive all your Enemies?	389	12	49
Do you love God?	417	12	285

	No.	Vol.	Page.
Do you Pray in your Family?	397	12	161
Do you want a Friend?	225	7	385
Downward Course of Sin,	15	1	177
Dress, to Christian Females on	170	6	125
Drunkard Wretchedness of	395	12	141
Drunkards, Reformation of	422	12	337
Drunkenness, Rewards of	159	6	21
Duration of Future Punishment,	181	6	237
Duties of Children,	39	2	81
Duties of Church Members,	265	9	133
Duties, Parental	27	1	293
Duties to Relatives,	57	2	253
Duty, the Christian's	342	11	65
Dying Testimony of Believers and Unbelievers,	286	9	349
Earl of Rochester,	22	1	241
Early Religious Education,	143	5	233
Early Piety, Motives to	322	10	329
Education, Christian	194	6	393
——, Early Religious	143	5	233
——, Letters on	197	7	19
Edward Lee,	379	11	369
Edwards, President, Conversion of,	144	5	249
Eliza Cunningham,	83	3	245
Eliza, Indian Sorceress,	293	10	49
Ellen, Blind,	56	2	245
Emerson, Mrs. Conversion of	133	5	61
End of Time,	153	5	369
Enemies, Do you forgive your	389	12	49
Errors, Common	162	6	37
Escape, Wonderful	358	11	193
Eternal Life or Death,	424	12	345
Eternal Misery of Hell,	277	9	257
Eternity, Hopes for	158	6	13
——, Serious Thoughts on	114	4	241
Eventful Twelve Hours,	395	12	141
Evidences of Christianity,	259	9	81
Evil, Beginnings of	366	11	257
Examples, Parental	331	11	1
Exchange, Unprofitable	337	11	41
Excused, Have me	382	11	389
Exhibitions, Theatrical	130	5	17
Faith, The Act of	356	11	185
——, Justification by	393	12	73
——, Marks of Saving	294	10	57
——, Walking by	131	5	29
Falsehood, Sin of	42	2	109
False Hope,	378	11	365
Family, Do you pray in	397	12	161
——, First Prayer in	411	12	253
——, Whole, in Heaven,	298	10	113
—— Worship,	18	1	201
Farewell, Traveller's	124	4	349
Farm, Well-conducted	176	6	173
Fashionable Amusements,	73	3	105
Fatal Resolution,	284	9	325
Father's Prayer, My	312	10	245
Feeble Means and Great Effects,	209	7	157
Females, to, on Dress,	170	6	125
Female Influence,	226	7	389
Female Schools, Catholic	360	11	209
Females, Condition of, in Pagan Countries,	13	1	157
Few Thoughts,	375	11	325
Fig-Tree, Barren	148	5	309
Finley & Hume, Death of	190	6	325
First Prayer in the Family,	411	12	253
Fool's Pence,	308	10	213
Forest, Children of	245	8	257
For Ever!	260	9	85
Forgive, Do you, your Enemies,	389	12	49
Forty Years, Prayer-Meeting of	416	12	281
Friend, Do you want a	225	7	385
Friend or Enemy of Christ,	103	4	97
Friend, Sailor's	96	4	25
——, Sinner's	349	11	109
——, Your Best	414	12	269
Friendly Conversation,	118	4	281
Friendly Hints to the Young,	201	7	77
Friendly Visit to the House of Mourning,	3	1	41
Fulfilment, Striking, of Prophecy,	310	10	233
Funeral, Village	36	2	33
Future Punishment Endless,	134	5	81
Future Punishment, or Universalist Refuted,	350	11	125
Future Repentance, Hope of	241	8	205
Gain is Loss,	337	11	41
Gale, Amelia	217	7	233
Gambling, Consequences of	200	7	61
Gamester, word with	428	12	397
Gardiner, Colonel, Life of	135	5	89
General's Widow,	287	9	377
George Lovell,	264	9	121
Gift for the Aged,	427	12	373
God a Refuge,	23	1	245
God, Benevolence of	30	1	321
——, Do you love	417	12	285
——, Prepare to meet thy	347	11	101
Godman, Dr. John D.	370	11	285
Gold Ring, My Wife's	422	12	341
Gospel Ministry entitled to support,	147	5	289
Grace, Do I grow in	232	8	101
——, Growth in	60	2	305
——, Progress of	132	5	45
Great Effects from Little Causes,	74	3	117
Great Effects and Feeble Means,	209	7	157
Great Question Answered,	93	3	293
Grieved, The Spirit	380	11	381
Growth in Grace,	60	2	305
Great Alternative,	303	10	153
Guardian, To a	127	4	397
Guide to Prayer, Child's	29	1	313
Gurney on Redemption,	33	1	361

	No.	Vol.	Page.
Happy Negro,	7	1	77
Happy Waterman,	105	4	137
Harm. Do thyself no	400	12	173
Harriet Patterson,	386	12	9
Harvest Past,	302	10	145
Harvest Perishing,	307	10	197
Have Me Excused,	382	11	389
Hay, Peter and John	112	4	225
Hearing the Word of God,	145	5	265
Heart Claimed,	44	2	121
——, on Purifying the	61	2	317
——, Keeping the	24	1	253
Heaven, How Sin appears in,	40	2	93
—— Lost,	120	4	297
——, Voice from	243	8	233
Hell, Eternal Misery of	277	9	257
Help, Scripture	204	7	101
Helps to Self-Examination,	146	5	281
Hints to Visiters and Travellers,	341	11	61
History of a Bible,	77	3	153
—— Amelia Gale,	217	7	253
—— Corporal Murray,	319	10	309
—— Jonathan Brown,	210	7	169
—— Mrs. Tooly,	94	4	1
—— Thomas Brown,	163	6	49
—— Thomas Mann,	235	8	133
Hogg, Thos. Memoir of	139	5	161
Holiness, Without, no Man shall see the Lord,	4	1	61
Holy Spirit, Work of	2	1	25
Honest Waterman,	235	8	133
Honesty the best Policy,	105	4	137
Hope, Disappointed	238	8	159
——, False	378	11	365
——of Future Repentance,	241	8	205
Hopes for Eternity,	158	6	13
Horrors of Heathenism,	291	10	29
Hours, Eventful Twelve	395	12	141
How Sin appears in Heaven,	40	2	93
How to make the most of Life,	364	11	245
How to spend the Lord's Day,	415	12	273
Hume and Finley, Death of, compared,	190	6	325
Hutchinson, Abigail	78	3	165
"Hypocrite, I am no"	391	12	61
"I am an Infidel,"	267	9	157
"I am no Hypocrite,"	391	12	61
"If any Man thirst, let him come unto me and drink,"	403	12	209
I Have Not Time,	404	12	213
Importance of Consideration,	202	7	85
—— of Salvation,	215	7	241
—— of Speaking Truth,	42	2	109
Important Discovery,	151	5	345
Important Questions,	117	4	269
I must Pray in Secret,	408	12	229
Incident, Strange	205	7	125
Indecision in Religion,	263	9	109
Infidel, Conversation with	64	2	377
Infidel Objections,	330	10	389
Infidel Reclaimed,	351	11	153
Infidel's Creed,	376	11	353
Inhabitants of New Settlements, To	182	6	249
Inquiring-Meeting, The	420	12	297
Inquiry, Serious	212	7	197
Influence, Female	226	7	389
Island Planter,	365	11	249
It is the last Time,	338	11	49
"I've no Thought of dying so,"	320	10	321
I will give Liberally,	316	10	277
James Covey,	109	4	209
Jamie. See *Temperance*.			
John De Long,	306	10	189
Jonathan Brown, the Bargeman,	210	7	169
Joseph Archer,	246	8	273
Joseph, Poor	68	3	29
Joy in Heaven over the Penitent,	178	6	201
Joy in Sorrow,	372	11	309
Judgment, Conviction at the	54	2	229
——, Day of	32	1	349
Justification by Faith,	393	12	73
Keeper of a Turnpike-gate,	161	6	29
Keeping the Heart,	24	1	253
Kelly, William, Life of	75	3	129
Kittredge, J. on Ardent Spirits,	221	7	285
Knocking at the Door,	31	1	331
Known, will it ever be	418	12	289
Lady in Fashionable Life,	289	10	13
Land Tacks Aboard,	345	11	77
Last Hours of Francis Newport,	142	5	217
Last Days of Rev. Dr. Payson,	324	10	341
Lavater and Poor Widow,	422	12	341
Law, Where did he get that	321	10	325
Lawsuit, to a Person engaged in a	168	6	93
Lee, Edward	379	11	369
Leslie's Method with the Deists,	123	4	329
Liberality, Christian, Explained and Enforced,	194	12	93
Life Eternal, or Death,	424	12	345
—— from the Dead,	257	9	65
——, How to make the most of	364	11	245
—— of Bunyan,	218	7	261
—— Rev. John Cowper,	49	2	169
—— Col. J. Gardiner,	135	5	89
—— William Kelly,	75	3	129
Little Causes, Great Effects from	74	3	117
Little Henry & his Bearer,	107	4	165
Live for the World,	367	11	265
Logic of the Life,	419	12	293
Lord's Day,	8	1	81

	No.	Vol.	Page.
Lord's Day, how to spend the	415	12	273
Lord's Prayer,	121	4	313
Lord's Supper,	84	3	261
——, Shall I come to	269	9	169
Loss, the Gain is	337	11	41
Lost Mechanic Restored,	398	12	165
Lost Soul,	273	9	221
Louisa, The Amiable	275	9	223
Lovell, George	264	9	121
Lovest thou Me?	333	11	13
Lydia W——, Memoir of	236	8	153
Lydia Sturtevant, or Fatal Resolution,	284	9	325
M'Ilvaine on Intemperance,	244	8	237
Mann, Thos. History of	235	8	133
Marks of Religious Declension,	353	11	165
Married Couple, Advice to	67	3	1
Master to his Apprentice,	100	4	69
Means of a Revival,	278	9	265
Mechanic, Lost, Restored,	398	12	165
Meeting, Inquiring	420	12	297
Memoir of Anna Mary Adams,	410	12	245
—— Dr. Bateman,	154	5	381
—— Wm. Churchman,	150	5	333
—— Dr. J. D. Godman,	370	11	285
—— Harriet Newell,	169	6	101
—— Lydia W——,	236	8	153
Miller's Son, or David Baldwin,	282	9	305
Ministry, What is a Call to	285	9	333
——, Call and Qualifications for	317	10	285
——, Gospel, entitled to Support,	147	5	289
Mistakes of Parents,	296	10	81
Mischiefs of Slander,	309	10	221
Moral Dignity of Missionary Enterprise,	228	8	41
Moral Man Tried,	19	1	213
Morality, Scriptural	198	7	49
Mother, Praying	207	7	145
Mother to her only Son,	52	2	209
Mother's Last Prayer,	354	11	169
Mothers, a Word to	188	6	317
——, Address to	175	6	165
Motives to Early Piety,	322	10	329
Mountain Miller,	254	9	1
Mountains, Village in	193	6	373
Mourners, To	59	2	269
Mourning, Friendly Visit to House of	3	1	41
My Father's Prayer,	312	10	245
"My Spirit shall not always Strive,"	325	10	349
Murray, Corporal	319	10	309
My Wife's Gold Ring,	423	12	341
Necessity of Repentance,	252	8	377
Needful, One Thing	6	1	73
Neglecter of Religion, To	390	12	53
Negro, Happy	7	1	77
Newell, Harriet, Memoir of	169	6	101
New Birth,	98	4	41
Newport, Francis, Last Hours of	142	5	217
New Settlements, To Inhabitants of	182	6	249
Now or Never,	95	4	9
Nurse, Russian	413	12	261
Objections urged against the Bible,	227	8	1
Objections, Infidel	330	10	389
Obstacles to Conversion,	339	11	53
One Thing Needful,	6	1	73
Parental Duties,	27	1	277
Parental Examples,	331	11	1
Parental Faithfulness,	171	6	129
Parents, Mistakes of	296	10	81
——, To	211	7	181
——, To, on Sabbath-Schools,	157	6	9
Parley the Porter,	17	1	190
Patriot, &c. Appeal to	253	8	381
Patterson, Miss Harriet	386	12	9
Pause and Think, Am I a Christian?	106	4	141
Payson, Rev. Dr. Last Days of	324	10	341
Peace to the Troubled,	14	1	173
Penitent, Joy in Heaven over the	178	6	201
Pence, Fool's	308	10	21
Pequot of a Hundred Years,	348	11	105
Person engaged in a Lawsuit,	168	6	93
Peter Bayssiere, Conversion of	251	8	349
Pious Resolutions,	16	1	85
Piety, Motives to Early	322	10	329
Plantation in Ruins,	112	4	225
Planter, Island	365	11	249
Poor Joseph,	68	3	29
Poor Man's House Repaired,	313	10	253
Poor Sarah, the Indian Woman,	128	5	1
Poor Swaizeland,	256	9	57
Pray, I must, in Secret,	408	12	229
Prayer,	271	9	185
——, Advantages of	234	8	121
——, Child's Guide to	29	1	313
——, First in the Family,	411	12	253
——, Lord's	121	4	313
——, Mother's Last	354	11	169
——, My Father's	312	10	245
——, Secret	340	11	57
Prayer-Meeting of Forty Years,	416	12	281
Prayer-Meeting, Village	199	7	57
Praying African,	92	3	389
Praying Mother,	207	7	145
Preached Gospel, Danger of Despising	82	3	237
Prepare to meet thy God,	347	11	101
Preservative against Sins and Follies of Youth,	51	2	189
Private Devotion,	406	12	221
Profane Swearing,	12	1	153

	No.	Vol.	Page.
Progress of Grace, .	132	5	45
Progress of Sin, .	15	1	175
Prophecies, True .	108	4	197
Prophecy, Striking Fulfilment of . . .	310	10	233
Public Worship, .	41	2	101
——, More than Fifty Reasons for .	377	11	361
Punishment, Future .	350	11	125
——, Duration of .	181	6	237
——, Endless . .	134	5	81
Purifying the Heart, .	61	2	317
Putnam and the Wolf,	240	8	185
Quench not the Spirit,	174	6	161
Question, Great, Answered,	93	3	393
Questions and Counsel,	113	4	237
Questions, Important .	117	4	269
Rama Chundra, Conversion of . . .	332	11	9
Reasons, 22, for not being a Roman Catholic, .	62	2	329
Reclaimed, Infidel .	351	11	153
Redemption, by Gurney,	33	1	361
Reformation of Drunkards, ...	422	12	337
Refuge, Christ the only	166	6	81
——, God a . .	23	1	245
Relatives, Duties to .	57	2	253
Religion of the Closet,	69	3	33
——, Indecision in .	263	9	109
——, Spiritual . .	237	8	157
——, To the Neglecter of	390	12	53
—— without Learning,	126	4	381
Religious Declension, Marks of . . .	353	11	165
Religious Life, To those commencing a .	262	9	101
Remember the Sabbath-Day, ...	20	1	229
Repentance, . .	183	6	251
——, Hope of Future .	241	8	205
——, Marks of . .	295	10	59
Resolutions, Pious .	16	1	185
Restored, Lost Mechanic	398	12	165
Revival, Means of a .	278	9	265
Rewards of Drunkenness,	159	6	21
Rich Believer Bountiful,	101	4	77
Ringleader, . .	355	11	177
Robbins, John, the Sailor,	219	7	273
Rochester, Earl of .	22	1	239
Roman Catholic Female Schools, . . .	360	11	209
Roman Catholic, Reasons for not being a .	62	2	329
Romanism Contradictory to the Bible, . .	253	9	21
Rouge, David . .	314	10	265
Ruinous Consequences of Gambling, . .	200	7	61
Ruins, Plantation in .	112	4	225
Rush, Dr. on Ardent Spirits, ...	25	1	265
Russian Nurse, . .	413	12	261
Sabbath, The . .	352	11	161
—— a Blessing to Mankind,	37	2	45
Sabbath at Home, .	34	2	1
—— at Sea, . .	141	5	189
Sabbath-Breaker Reclaimed, . . .	163	6	49
—— Warning to . .	191	6	337
Sabbath-Day, Remember the	20	1	229
Sabbath, Do your Children Reverence . .	336	11	37
——, Don't Break the .	334	11	17
——, Institution and Observance of .	177	6	185
——, Visiting on . .	311	10	241
—— Occupations, .	116	4	257
Sabbath-School Child, Address to a . .	97	4	33
—— Teacher, Are you	396	12	157
—— Teacher's Address to Parents, .	187	6	309
—— Schools, Advantages of . . .	272	9	209
——, To Parents on .	157	6	9
Sailor, Advice to a .	345	11	77
——, Blaspheming, Reclaimed, . .	58	2	261
Sailor's Friend, .	96	4	25
Sailor, Converted .	246	8	273
Sanctified Afflictions, .	99	4	53
Salvation, Importance of	215	7	241
Sanctuary, The . .	223	7	313
Saturday Night, .	102	4	85
Savior, Sin and Danger of neglecting . .	152	5	353
——, Sinner directed to	111	4	217
Scape-Goat, . .	250	8	341
Schools, Catholic Female	360	11	209
School, To a Youth at	65	2	381
Sceptic, Short Meth. with	374	11	321
Scotsman's Fire-side, .	274	9	225
Scriptural Morality, .	198	7	49
Scripture Help, .	204	7	101
Scriptures, Search the	156	6	1
Scripture Argument for Temperance, .	276	9	241
Sea, Sabbath at .	141	5	189
Seaman's Spy-glass, .	81	3	221
Seaman's Chart, .	140	5	177
Search the Scriptures,	156	6	1
Secret Prayer, . .	340	11	57
Self-Communion, .	229	8	61
Self-Deceived, Am I .	86	3	301
Self-Dedication to God,	407	12	225
Self-Examination, Helps to	146	5	281
Serious Inquiry, .	212	7	197
Serious Thoughts on Eternity, ...	114	4	241
Sermon for the whole World, . . .	222	7	305
Sermons, Sixteen Short	72	3	85
Servant, African . .	53	2	213
——, Anxious . .	343	11	69
Seventh Commandment,	195	7	1
Sewall Dr. on Intemperance, . . .	249	8	328
Shall I come to the Lord's Supper? . . .	269	9	169

	No.	Vol.	Page.
Shepherd of Salisbury Plain,	10	1	113
Shipmates, . .	88	3	329
Short Method with the Sceptic, . . .	374	11	321
Sin, How, appears in Heaven, . . .	40	2	93
Sketch of Miss Harriet Patterson, . .	386	12	9
Siberia, a Cry from .	363	11	237
Sick, To the . .	110	4	217
Sin and Danger of Neglecting the Savior, .	152	5	353
Sin, Downward Course of	15	1	175
Sin no Trifle, . .	26	1	273
Sin of Falsehood, .	42	2	109
Sin, Progress of .	15	1	175
Single Talent Improved,	167	6	89
Sinner and Bible, Dialogue between . .	399	12	169
Sinner Condemned Already, . . .	412	12	257
—— Directed to Savior,	111	4	217
—— Forewarned, .	213	7	205
—— his own Destroyer,	371	11	301
Sinner's Friend, .	349	11	109
Sinners, Conversion of, a Duty, . . .	206	7	129
Sins and Follies of Youth,	51	2	189
Sixteen Short Sermons,	72	3	85
Slander, Mischiefs of .	309	10	221
Sleeping in Church, .	43	2	117
Soul, Christ formed in	149	5	317
——, Worth of .	186	6	301
Spirit Grieved, . .	380	11	381
——, Quench not the .	174	6	161
——, Ardent. See *Temperance.*			
Spiritual Affections, Decay of	115	4	249
Spiritual Declension, .	66	2	385
Spiritual Religion, .	237	8	157
Spoiled Child, . .	28	1	289
Spy-glass, Seaman's .	81	3	221
Stifled, Convictions .	385	12	5
Strange Incident, .	205	7	125
Strange Thing, . .	119	4	285
Strive to enter in at the Strait Gate, . .	315	10	269
Strive, Spirit shall not always . . .	325	10	349
Striking Fulfilment of Prophecy, . .	310	10	233
Subjects for Consideration,	46	2	145
Summer Excursion, the Christian Abroad on a	409	12	233
Susan Ward, . .	126	4	381
Swearer's Prayer, .	50	2	185
Swearing, Profane .	12	1	153
Swiss Peasant, . .	180	6	225
Swiss Reformer, .	248	8	289
Talent, Single, Improved,	167	6	89
Temper is every Thing,	151	5	345
Temperance, Dickinson's Appeal to Youth on .	233	8	109
Temperance, to Distillers,	239	8	177
——, Scripture Argument	276	9	241
Temperance, Dr. Edwards on the Traffic, .	125	4	357
——, Barnes on the Traffic,	305	10	169
——, Well-conducted Farm, . .	176	6	173
——, Dr. Gridley's Four Reasons, . .	288	10	1
——, Hitchcock against Manufacture, .	242	8	209
——, Humphrey's Debates of Conscience,	300	10	121
——, Jamie, . . .	346	11	89
——, Kittredge's Address,	221	7	225
——, M'Ilvaine to Young Men, . .	244	8	237
——, Putnam & the Wolf,	240	8	185
——, Dr. Rush, Effects,	25	1	265
——, Dr. Sewall, Effects	249	8	322
——, Plantation in Ruins,	112	4	225
——, Reformation of Drunkards, . .	422	12	337
——, Rewards of Drunkenness, . .	159	6	21
——, WhoSlew all These?	247	8	285
——, Wonderful Escape,	358	11	193
——, Poor Man's House Repaired, . .	313	10	253
——, Eventful 12 Hours,	395	12	141
——, Lost Mechanic Restored, . .	398	12	165
Temptations of Y'g Men,	401	12	177
Theatrical Exhibitions,	130	5	17
Thoughts, A Few .	375	11	325
Three Dialogues, .	19	1	213
Three Queries to the Rejecters of Christianity,	258	9	73
Tiger, Don't Unchain the	280	9	285
Time, End of . .	153	5	369
——, Voice of . .	335	11	33
——, It is the Last .	338	11	49
——, I have not .	404	12	213
—— not Come, . .	369	11	277
—— to Dance, . .	172	6	141
'Tis all for the Best, .	11	1	137
To-Day, . . .	76	3	145
To the Confident, the Diffident, and the Careless,	268	9	161
To Neglecter of Religion,	390	12	53
Tooly, Mrs. History of	94	4	1
Tracts, Anecdotes of Usefulness of . .	104	4	105
——, Usefulness of .	1	1	13
Tranquil, can you Die?	425	12	349
Traveller, Conversation with . . .	203	7	93
—— and Yourself, .	6	1	73
Traveller's Farewell, .	124	4	349
Traveller at End of her Journey, . .	270	9	177
Traveller, Christian .	328	10	373
Travellers and Visiters, Hints for . .	341	11	61
Trial, Day of . .	384	12	1
Tried, Moral Man	19	1	213
Trinity, Doctrine of .	185	6	277
True Believer Bountiful,	101	4	77

	No.	Vol.	Page.
True and False Conversions,	165	6	69
True Prophecies,	108	4	197
Truth, Importance of Speaking	42	2	109
Turnpike Gate, To the Keeper of	161	6	29
Twelve Hours, Eventful	395	12	141
Two Apprentices,	129	5	9
Two Ends and Two Ways,	160	6	25
Two Old Men,	136	5	109
Universalism, On	155	5	393
——, Letters on	224	7	325
——, Unscriptural and Absurd,	362	11	229
Universalist Refuted,	350	11	125
Village Funeral,	36	2	33
Village in the Mountains,	193	6	373
Village Prayer-Meeting,	199	7	57
Vining, George	354	11	169
Visiters and Travellers, Hints for	341	11	61
Visit to the House of Mourning,	3	1	41
Visiting on the Sabbath,	311	10	241
Voice from Heaven,	243	8	233
Voice of Time,	335	11	33
W——, Lydia	236	8	153
Walking by Faith,	131	5	29
Warning to Sabbath-Breakers,	191	6	337
Warning Voice,	5	1	65
Watchmaker and his Family,	85	3	285
Waterman, Happy	105	4	137
——, Honest	235	8	133
Way to be Saved,	179	6	213
Weaver, Yorkshire	426	12	369
We are all Here,	381	11	385
Well-Conducted Farm,	176	6	173
Well-Spent Day,	55	2	233
What is a Call to the Ministry?	285	9	93
What art Thou?	304	10	165
What have I done?	279	9	271
What must I Do?	329	10	381
What is it to Believe on Christ?	357	11	189
Where did he get that Law?	321	10	325
Where is he?	299	10	117
Who Slew all These?	247	8	285
Widow's Son,	35	2	13
Williams, Ann Eliza	359	11	197
Will it ever be known?	418	12	289
Without Holiness no Man shall see the Lord,	4	1	61
Wolf, Putnam and the	240	8	185
Word for the Bible,	216	7	249
Word in Season,	90	3	373
Word in the Ear of Professed Christian,	189	6	321
Word of God, on hearing	145	5	265
Word to Mothers,	188	6	317
Work of the Holy Spirit,	2	1	25
World, Conversion of	138	5	141
World to Come,	327	10	369
World, Live for the	367	11	265
——, Sermon for	222	7	305
World's Conversion, Grand Object of the Christian,	297	10	97
Worship, Family	18	1	201
Worship, Public	41	2	101
——, More than Fifty Reasons for	377	11	361
Worth of a Dollar,	208	7	153
Worth of the Soul,	186	6	304
Yates, Catharine	261	9	89
Yorkshire Weaver,	426	12	369
Young, Friendly Hints to	201	7	77
Young Cottager,	79	3	173
Young Man, Counsels to a	402	12	193
Young Men, Temptations of	401	12	177
Your Best Friend,	414	12	269
Youth, Address to	44	2	121
——, Appeal to American	233	8	109
Youth at School, To a	65	2	381
Youth, Sins and Follies of	51	2	189
Zuinglius, the Swiss Reformer,	248	8	28

INDEX

TO THE

SUBJECTS OF THE TRACTS.

[Principal Series to No. 428.—Occasional to No. 14.]

The Bible.

Nos. 70, 71, 77, 129, 150, 156, 204, 216, 220, 222, 231, 253.

Redemption, Divinity of Christ, and the Trinity.

Nos. 30, 33, 45, 111, 166, 173, 225, 250; 214; 185.

Alarm and Warning.

Nos. 4, 5, 15, 26, 40, 52, 90, 108, 117, 118, 120, 124, 160, 213, 268, 273, 283, 299, 304, 335, 371, 390, 399, 401, 402, 412, 418, 424.

Invitation and Entreaty.

Nos. 31, 46, 76, 103, 111, 152, 186, 202, 212, 215, 243, 279, 292, 303, 315, 337, 338, 347, 349, 392, 400, 403, 405, 407, 414, 417, 419, 420, 421, 425.

Day of Judgment and Eternity.

Nos. 32, 54, 114, 122, 153, 260, 277, 327, 384.

Procrastination, Indecision and Excuses.

Nos. 17, 76, 80, 95, 241, 263, 275, 281, 284, 302, 368, 369, 382, 391, 404.

Quenching the Spirit.

Nos. 174, 325, 380, 385.

Morality and all our Righteousness vain.

Nos. 4, 6, 19, 49, 89, 103, 136, 148, 158, 162, 198, 254, 333, 354, 355, 378.

The Way of Salvation by Christ Alone.

Nos. 72, 93, 98, 106, 133, 144, 179, 218, 294, 295, 329, 339, 349, 356, 357, 361, 392, 393, 420, 425.

Repentance and Faith.

Nos. 178, 183, 252, 295, 303; 93, 131, 179, 294, 329, 356, 357.

Self-Examination.

Nos. 21, 86, 113, 146, 165, 189, 229, 232, 238, 269, 366, 389, 407.

Spiritual Declension.

Nos. 66, 115, 353.

Growth in Grace and Christian Duties.

Nos. 2, 16, 24, 55, 60, 61, 69, 131, 132, 196, 232, 237, 262, 265, 278, 285, 316, 317, 328, 341, 342, 389, 409, 413, 416.

Elegant Narratives.

Nos. 9, 10, 53, 63, 79, 83, 107, 135, 193, 203, 254, 264, 270, 274, 275, 282, 287, 324, 351, 355, 359, 365, 370, 383, 386, 420.

Narratives of Religion, chiefly in humble life.

Nos. 7, 14, 56, 58, 68, 75, 78, 89, 92, 94, 109, 126, 128, 139, 163, 180, 184, 199, 210, 218, 236, 245, 256, 257, 261, 266, 284, 293, 301, 306, 312, 314, 318, 319, 320, 332, 343, 344, 348, 354, 373, 379, 385, 388, 395, 410, 413.

Prayer.

Nos. 69, 121, 234, 271, 340, 406, 408, (2 occ.)

Family and Public Worship.
Nos. 18, 230, 397, 411, 426; 41, 43, 82, 145, 182, 205, 223, 377, 381.

The Sabbath and the Lord's Supper.
Nos. 8, 20, 34, 37, 85, 102, 116, 177, 191, 311, 334, 336, 352, 415; 84, 269.

Christian Education and Parental and Relative Duties.
Nos. 27, 28, 127, 143, 171, 194, 197, 211, 296, 326, 331, 336, 387; 57, 67, 298.

Female Obligations.
Nos. 175, 188, 207, 226.

Christian Liberality.
Nos. 101, 147, 170, 208, 217, 235, 316, 394, 423.

Christian Effort.
Nos. 74, 137, 167, 206, 209, 364, 367, 413.

Spread of the Gospel.
Nos. 1, 13, 104, 138, 169, 228, 291, 297, 307, 363.

Sabbath-Schools.
Nos. 97, 157, 187, 219, 272, 396.

For Children and Youth.
Nos. 29, 38, 39, 51, 65, 100, 149, 201, 322, 401, 402, (2 occ.)

For Mourners, the Sick and Afflicted.
Nos. 3, 36, 59, 372; 11, 23, 47, 91, 99, 110, 266, 286, 314.

For Seamen.
Nos. 81, 87, 88, 96, 105, 140, 141, 164, 246, 344, 345, 379, (1 occ.) (6 occ.)

For the Aged, Prisoners, Servants, and the Keeper of a Turnpike-Gate.
Nos. 48, 427; (3 occ.) 343, (9 occ.;) 161.

Evidences of Christianity.
Nos. 64, 123, 192, 203, 216, 220, 227, 258, 259, 280, 286, 310, 321, 323, 330, 374, 375, 376.

Narratives of Infidels.
Nos. 22, 135, 142, 154, 190, 267, 274, 282, 287, 351, 370, 373, 383.

Universalism.
Nos. 119, 134, 155, 181, 224, 350, 362.

Popery.
Nos. 62, 248, 251, 255, 193, 360, (12 occ.)

Judaism.
Nos. 388, (7, 8, 10, occ.)

Intemperance.
Nos. 25, 112, 125, 159, 176, 221, 233, 239, 240, 242, 244, 247, 249, 276, 288, 300, 305, 308, 313, 346, 358, 395, 398, 422.

The Theatre, Dancing, Gambling, Profaneness, and War.
Nos. 35, 73, 130; 172, 289; 200, 228; 12, 50, 290; (14 occ.)

Seventh Commandment, Lying, Slander, Lawsuits, Temper.
Nos. 195, (13 occ.;) 42; 309; 168; 151.

ALPHABETICAL INDEX

TO THE

VOLUMES OF THE AMERICAN TRACT SOCIETY.

Abbott's Child at Home; 37½ cents.
——— Mother at Home, 37½ cents.
——— Young Christian, 12mo. 62½ cents.
——— Memoir of Nathan W. Dickerman, 18¾ cents.
Alleine's Alarm, 18¾ cents.
Baxter's Call, 18¾ cents. Also in German.
——— Dying Thoughts, 18¾ cents.
——— Life, 18¾ cents.
——— Saints' Rest, 37½ cents. Also in large type, 12mo. 62½ cts.
Beecher on Intemperance, 10 cents.
Boatswain's Mate, 25 cents.
Bogue's Essay, 25 cents. Also in German.
Brainerd, Life of, 31 cents.
Buchanan, Memoir of, 37¾ cents.
Bunyan's Pilgrim's Progress, 37½ cents. Also in German.
Burder's Sermons to the Aged, large type, 10 cents.
Cecil's and Flavel's Gift for Mourners, 18¾ cents.
Children's Tracts, (nine vols.)
Christian Education, Tracts on, 37½ cents.
Clarke's Scripture Promises, 18¾ cents.
Counsels to Young Men. See Morison.
Daily Scripture Expositor, 18¾ cents.
Doddridge's Rise and Progress, 37½ cents.
Edwards' History of Redemption, 37½ cents.
——— on the Affections, 31 cents.
Elijah. See Krummacher.
Evidences of Christianity. See Infidelity.
Flavel's Fountain of Life, 56 cents.
——— Gift for Mourners. See Cecil.
——— Keeping the Heart, 18¾ cents.
——— Touchstone, 18¾ cents.
Foster's Appeal to the Young, 12½ cents.
Gallaudet's *Scripture Biography.*
Vol. 1, Adam to Jacob, 31 cents.
Vol. 2, Life of Joseph, 31 cents.
Vol. 3, Life of Moses, Part I. 31 cents.
Vol. 4, Life of Moses, Part II. 31 cents.
Vol. 5, Joshua and the Judges, 31 cents.
Vol. 6, Ruth and Samuel, 31 cents.
——— Life of Josiah, 18¾ cents; and Jonah, 25 cents.
——— Child's Book on Repentance, 25 cents.
——— Youth's Book on Natural Theology, 37½ cents.
Gems of Sacred Poetry, 18¾ cents.
Guide to Young Disciples. See Pike.
Gurney on Love to God, 31 cents.
Henry on Meekness, 18¾ cents.
Hobbie, Memoir of Hannah, 37½ cents.

Hooker's Child's Book on the Sabbath, 25 cents.
Hyde, Memoir of Caroline, 12½ cents.
Hymns for Social Worship, 31 cents.
Infidelity, by Jenyns, Leslie, Lyttleton, Watson, &c. 37½ cents.
——— See Bogue, Morison, and Nelson.
James' Anxious Inquirer, 31 cents.
Keith on Prophecy, 18¾ cents.
Kilpin, Memoir of, 18¾ cents.
Krummacher's Elijah the Tishbite, 37½ cents.
Leighton, Life of, stiff covers, 4 cents.
Lothrop, Mary, Memoir of, 18¾ cents.
Mammon, by Harris, 37½ cents.
Married Couple, Advice to, 18¾ cents.
Martyn, Memoir of Henry, 37½ cents.
Mason on Self-Knowledge, 25 cents.
——— Spiritual Treasury, 56 cents.
Mather, Cotton, Essays to do Good, 18¾ cents.
Mead, John Mooney, Life of, 18¾ cents.
Melvill's Bible Thoughts, 37½ cents.
More, Hannah, Practical Piety, 37½ cents.
Morison's Counsels to Young Men, 25 cents.
Narrative Tracts, 8 volumes, 18mo. 15 cents.
Nelson's Cause and Cure of Infidelity, 44 cents.
Nevins' Practical Thoughts, 37½ cents.
——— Thoughts on Popery, 31 cents.
Newton, John, Life of, stiff covers, 8 cents.
Obookiah, Memoir of, 18¾ cents.
Page, Harlan, Memoir of, 37½ cents.
Payson, Memoir of, 44 cents.
Pearce, Memoir of, 31 cents.
Pike's Guide to Young Disciples, 37½ cents.
——— Persuasives to Early Piety, 37½ cents.
——— Do. abridged, 18¾ cents.
——— Religion and Eternal Life, 25 cents.
Pilgrim's Progress. See Bunyan.
Practical Piety. See More.
——— View. See Wilberforce.
Proverbs of Solomon, 12½ cents.
Religion and Eternal Life. See Pike.
Romanism, Tracts on, 12½ cents.
Sabbath. See Hooker.
Self-Knowledge. See Mason.
Smith, Normand, Memoir of, 12½ cents.
Spiritual Treasury. See Mason.
Swartz, Memoir of, stiff covers, 4 cents.
Taylor, J. B. Memoir of, 44 cents.
Temperance, volume of Tracts on, 37½ cents.
Tracts, volumes of, in English, French and German.
Wilberforce's Practical View, 37½ cents.
Winslow, Harriet L. Memoir of, 44 cents.
Youth, Appeal to. See Foster, Gallaudet, &c.